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# OBSERVATIONS

As well *Historical* as *Theological*, upon the NATURE, the NUMBER, and the OPERATIONS of the

# DEVILS.

Accompany'd with,

I. Some Accounts of the Grievous Molestations, by DÆMONS and WITCHCRAFTS, which have lately annoy'd the Countrey; and the Trials of some eminent *Malefactors* Executed upon occasion thereof: with several Remarkable *Curiosities* therein occurring.

II. Some Counsils, Directing a due Improvement of the terrible things, lately done, by the Unusual & Amazing Range of EVIL SPIRITS, in Our Neighbourhood: & the methods to prevent the *Wrongs* which those *Evil Angels* may intend against all sorts of people among us; especially in Accusations of the Innocent.

III. Some Conjectures upon the great EVENTS, likely to befall, the WORLD in General, and NEW-ENGLAND in Particular; as also upon the Advances of the TIME, when we shall see BETTER DAYES.

IV A short Narrative of a late Outrage committed by a knot of WITCHES in *Swedeland*, very much Resembling, and so far Explaining, *That* under which our parts of *America* have laboured!

V. THE DEVIL DISCOVERED: In a Brief Discourse upon those TEMPTATIONS, which are the more Ordinary *Devices* of the Wicked One.

By Cotton Mather.

*Boston* Printed, and Sold by *Benjamin Harris*. 1693.

PUblished by the Special Command of His EXCELLENCY, the Governour of the Province of the Massachusetts-Bay in New-England.

RPJCB

# The Authors Defence.

'Tis as I Remember, the Learned *Scribonius*, who Reports, that One of his Acquaintance, devoutly making his Prayers on the behalf of a Person molested by *Evil Spirits*, received from those *Evil Spirits* an horrible Blow over the Face: And I may my self Expect not few or small *Buffetings* from *Evil Spirits*, for the Endeavours wherewith I am now going to Encounter them. I am far from Insensible, That at this Extraordinary Time of the *Devils Coming down in Great Wrath upon us*, there are too many Tongues and Hearts thereby *Set on Fire of Hell*; that the various Opinions about the *Witcherafts* which of Later Time have Troubled us, are maintained by some with so much Cloudy Fury, as if they could never be sufficiently Stated, unless written in the Liquor wherewith *Witches* use to write their Covenants; and that he who becomes an Author at such a Time, had need be, *Fenced with Iron, and the Staff of a Spear*. The unaccountable Frowardness, Asperity, Untreatableness, and Inconsistency of many persons, every Day gives a Visible Exposition of that passage, *An Evil Spirit from the Lord came upon* Saul; and Illustration of that Story, *There met him two Possessed with Devils, exceeding Fierce, so that no man might pass by that way.* To send

abroad a Book, among ſuch Readers, were a very unadviſed Thing if a man had not ſuch *Reaſons* to give as I can bring, for ſuch an Undertaking. Briefly, I hope it cannot be ſaid, *They are all ſo:* No, I hope the *Body* of this People, are yet in ſuch a Temper, as to be capable of Applying their Thoughts, to make a *Right Uſe*, of the Stupendous and prodigious Things that are happening among us: and becauſe I was concern'd, when I ſaw that no Abler Hand Emitted any *Eſſayes* to Engage the Minds of this People in ſuch Holy, Pious, Fruitful Improvements, as God would have to be made of His Amazing Diſpenſations now upon us, THEREFORE it is that One of the Leaſt among the Children of *New-England*, has here done, what is done. None, but, *The Father who ſees in Secret*, knows the Heart-breaking Exerciſes, wherewith I have Compoſed what is now going to be Expoſed; Leſt I ſhould in any *One Thing*, miſs of Doing my Deſigned Service for His Glory, and for His People; But *I* am now ſomewhat comfortably Aſſured of *His* favourable Acceptance; and, *I will not Fear; what can a Satan do unto me!*

Having *Performed*, Something of what God *Required*, in labouring to ſuit His *Words* unto His *Works*, at this Day among us, and therewithal handled a *Theme* that has been ſometimes counted not unworthy the Pen, even of a *King*, it will eaſily be perceived, that ſome ſubordinate *Ends* have been conſidered in theſe Endeavours.

# The Authors Defence

I have indeed set my self to Countermine the whole PLOT of the Devil, against *New-England*, in every Branch of it, as far as one of my *Darkness*, can comprehend such a *Work of Darkness*. I may add, that I have herein also aimed at the Information and Satisfaction of Good men in another Countrey, a Thousand Leagues off, where I have, it may be *More*, or however, more *Considerable*, Friends, than in *My Own*; And I do what I can to have that Countrey, now, as well as alwayes, in the best Terms with, *My Own*. But while I am doing these things, I have been driven a little to do something likewise for *My self*; I mean, by taking off the false Reports and hard Censures about my Opinion in these matters, the *Parters Portion*, which my *pursuit of Peace*, has procured me among the *Keen*. My hitherto *Unvaried Thoughts* are here Published; and, I believe, they will be owned by *most*, of the Ministers of God in these Colonies: nor can amends be well made me, for the wrong done me, by other sorts of *Representations*.

In fine, For the *Dogmatical* part of my Discourse, I want no Defence; for the *Historical* part of it, I have a very Great One. The Lievtenant Governour of *New-England*, having perused it, has done me the Honour of giving me a *Shield*, under the Umbrage whereof I now dare to walk Abroad.

Reverend

# Reverend and Dear Sir,

'YOU Very much Gratify'd me, as well as put 'a kind Reſpect upon me, when you put 'into my hands. Your Elaborate and moſt ſeaſon- 'able Diſcourſe, entituled, *The Wonders of The Inviſi- 'ble World.* And having now Peruſed ſo fruitful 'and happy a Compoſure, upon ſuch a Subject, 'at this Juncture of Time, and conſidering the 'Place that I Hold in the Court of *Oyer* and '*Terminer*, ſtill Labouring and proceeding in the 'Trial of the perſons Accuſed and Convicted for 'c *Witchcraft*, I find that I am more nearly and high- 'c ly concerned than as a meer Ordinary Reader, to 'Expreſs my Obligation and Thankfulneſs to you, 'c for ſo great pains ; and cannot but hold my ſelf 'c many ways bound, even to the utmoſt of what is 'c proper for me, in my preſent Publick Capacity, 'c to declare my *Singular Approbation* thereof. Such 'c is Your *Deſign*, moſt plainly expreſſed throughout 'c the whole ; ſuch Your *Zeal* for God ; Your *En-* 'c *mity* to Satan and his Kingdom ; Your *Faithfulneſs* 'c and *Compaſſion* to this poor people ; Such the *Vi-* 'c *gour*, but yet great *Temper* of your Spirit ; Such 'c your *Inſtruction* and Counſel ; your CARE Of 'c TRUTH ; Your *Wiſdom* and Dexterity in allay- 'c ing and moderating, that among us, which needs 'c it ; Such Your clear Diſcerning of Divine *Pro-* 'c *vidences* and *Periods*, now running on apace to- 'c wards their Glorious Iſſues in the World ; and 'c finally, Such your Good News of, *The Shortneſs of* 'c *the Devils Time* ; That all Good Men muſt needs

'c Deſire

ᶜ Desire the making of this your Discourse, Publick
ᶜ to the World; and will greatly Rejoyce that the
ᶜ *Spirit of the Lord* has thus Enabled you to *Lift up*
ᶜ *a Standard* against the Infernal Enemy, that hath
ᶜ been *Coming in like a Flood upon us*. I do therefore
ᶜ make it my particular and Earnest Request unto
ᶜ you, that as soon as may be, you will Commit the
ᶜ same unto the PRESS accordingly.

I am,
Your Assured Friend,
*William Stoughton.*

I Live by *Neighbours*, that force me to produce these Undeserved Lines. But now, as when Mr. *Wilson*, beholding a great Muster of Souldiers, had it by a Gentleman then present, said unto him, *Sir, I'll tell you a great Thing; here is a mighty Body of People; and there is not SEVEN of them all but what Loves Mr.* Wilson; that Gracious Man presently & pleasantly Reply'd, *Sir, I'll tell you as good a thing as that; here is a mighty Body of People; and there is not so much as ONE among them all, but Mr.* Wilson *Loves him.* Somewhat so; 'Tis possible that among, this Body of People, there may be few, that Love the Writer of this Book; but, give me leave to boast so far, there is not one among all this Body of People, whom this *Mather* would not Study to *Serve*, as well as to *Love*. With such a *Spirit of Love*, is the Book now before us written; I appeal to all *this World*; and if *this* World, will deny me the Right of acknowledging so much, I Appeal to the *Other*, that it is, *Not written with an Evil Spirit*: for which cause, I shall not wonder if *Evil Spirits*, be Exasperated by what is *Written*, as the *Sadducees* doubtless were with what was *Discourſed* in the Days of our Saviour. I only Demand the *Justice*, that others *Read* it, with the same Spirit wherewith I *writ it*.

Enchantments

# Enchantments

# Encountred.

§ 1. IT was as long ago, as the year 1637. that a Faithful Minister of the Church of *England*, whose Name was Mr. *Edward Symons*, did in a Sermon afterwards Printed, thus Express himselfe; 'At *New-England* now the Sun of Comfort begins to appear, 'and the Glorious Day-Star to show it self; ---- *Sed Venient Annis Sæcula Seris*, there will come Times, in after-ages when *the Clouds will over-shadow and darken the Sky there*. Many now promise to themselves nothing but successive Happiness there, which *for a Time* through Gods Mercy they may Enjoy; and I Pray God, they may a *Long Time*; but in this World there is no Happiness perpetual. An *Observation*, Or, *I* had almost said, an *Inspiration*, very dismally now verify'd upon us! It has been affirm'd by some who best knew *New-England*, That the World will do *New-England* a great piece of Injustice, if it acknowledge not a measure of Religion, Loyalty, Honesty and Industry, in the people there, beyond what is to be found with any other people for the Number of them. When I did a few years ago, publish a Book, which mentioned a few *Memorable Witchcrafts*, committed in this Country; the Excellent

Excellent *Baxter* graced the Second Edition of that Book, with a kind Preface, wherein he sees cause to say, *If any are Scandalized, that* New-England, *a place of as serious Piety, as any I can hear of, under Heaven, should be Troubled so much with Witches, I think, tis no Wonder: Where will the Devil show most Malice, but where he is Hated, and Hateth most* ; And I hope, the Country will still deserve and answer, the Charity so Expressed by that Reverend man of God ! Whosoever travels over this Wilderness, will see it richly bespangled with Evangelical *Churches*, whose Pastors are Holy, Able, & Painful *Overseers* of their Flocks, Lively Preachers, and Vertuous Livers ; and such as in their Several Neighbourly *Associations*, have had their Meetings whereat Ecclesiastical matters of common Concernment are Considered : *Churches*, whose Communicants have been seriously Examined about their Experiences of *Regeneration*, as well as about their Knowledge, and Beleef and Blameless Conversation, before their Admission to the Sacred Communion ; although others of less but Hopeful Attainments in Christianity are not ordinarily deny'd Baptism for themselves and theirs ; *Churches*, which are Shy of using any thing in the Worship of God, for which they cannot see a Warrant of God ; but with whom yet the Names of *Congregational*, *Presbyterian*, *Episcopalian*, or, *Antipædebaptist*, are swallowed up in that of, *Christian* ; Persons of all those Perswasions being actually taken into our Fellowship, when *Visible Godliness* has Recommended them : *Churches*, which usually do within themselves manage their own Discipline, under the Conduct of their Elders ; but yet call in the help of *Synods* upon Emergencies, or Aggrievances : *Churches*, Lastly, wherein Multitudes are growing Ripe for Heaven every Day ; and as fast as these are taken

ken off, others are daily Rising up. And by the pre-
sence and power of the *Divine Institutions* thus mentain-
ed in the Country, we are still so Happy, that, I sup-
pose, there is no Land in the Universe more free from
the Debauching, and the Debasing Vices of Ungodliness.
The Body of the People are hitherto so disposed, that
*Swearing*, *Sabbath-breaking*, *Whoring*, *Drunkenness*, and the
like, do not make a *Gentleman*, but a *Monster*, or a
*Goblin*, in the Vulgar Estimation. All this notwith-
standing, we must humbly Confess to our *God*, that
we are miserably Degenerated from the *First Love*, of
our Predecessors; however we *boast our selves a little*,
when *Men* would go to trample upon us, and we
venture to say, *Wherein soever any is bold* ( *we speak*
*foolishly* ) *we are bold also*. The first Planters of these
Colonies were a *Chosen Generation* of men, who were
first so *Pure*, as to dislish many things which they
thought wanted *Reformation* else where; and yet withal
so *Peaceable*, that they Embraced a Voluntary Exile in
a Squalid, horrid, *American* Desart, rather than to Live
in Contentions with their Brethren. Those Good men
imagined that they should Leave their Posterity, in a
place, where they should never see the Inroads of *Pro-*
*fanity*, or *Superstition*; and a famous Person returning
hence could in a Sermon before the Parliament, profess,
*I have now been seven years in a Country, where I never*
*saw one man drunk, or heard one Oath sworn, or beheld*
*one Beggar in the Streets, all the while.* Such great per-
sons as *Budæus*, and others, who mistook Sir. *Thomas*
*Mores* UTOPIA, for a Country really Existent, and
stirr'd up some Divines Charitably to undertake a
Voyage thither, might now have certainly found a
Truth in their Mistake; *New-England* was a true *Uto-*
*pia*. But alas, the Children, and Servants of those Old
Planters

Planters, must needs afford many, *Degenerate Plants*, and there is now Risen up a Number of people, otherwise Inclined than our *Joshua's* and the *Elders that outlived them*. Those two things, our Holy *Progenitors*, and our Happy *Advantages*, make *Omissions* of Duty, and such *Spiritual Disorders* as the whole World abroad is overwhelmed with, to be as Provoking in *us*, as the most flagitious wickednesses *Committed* in other places; and the Ministers of God are accordingly severe in their Testimonies. But in Short, Those Interests of the *Gospel*, which were the Errand of our Fathers into these Ends of the Earth, have been too much Neglected and Postponed, and the Attainments of an hand-some *Education*, have been too much undervalued, by *Multitudes*, that have not fallen into Exorbitancies of Wickedness; and *some*, especially of our Young ones, when they have got abroad from under the *Restraints* here laid upon them, have become extravagantly and abominably Vicious. Hence 'tis, that the Happiness of *New-England*, has been, *but for a Time*, as it was foretold, and not for a *Long Time*, as ha's been desir'd for us. A Variety of Calamity ha's long follow'd this Plantation; and we have all the Reason imaginable to ascribe it unto the Rebuke of Heaven upon us for our manifold *Apostasies*; we make no Right use of our Disasters, if we do not, *Remember whence we are fallen, and Repent, and Do the first works*. But yet our Afflictions may come under a further Consideration with us: there is a further cause of our Afflictions, whose *Due* must be *Given* him.

§ II. The *New-Englanders*, are a People of God settled in those, which were once the *Devils* Territories; and it may easily be supposed that the *Devil* was Exceedingly disturbed

disturbed, when he perceived such a people here accomplishing the Promise of old made unto our Blessed Jesus, *That He should have the Utmost parts of the Earth for His Possession.* There was not a greater Uproar among the *Ephesians*, when the Gospel was first brought among them, then there was among, *The Powers of the Air* (after whom those *Ephesians* walked) when first the *Silver Trumpets* of the Gospel here made the *Joyful Sound.* The Devil thus Irritated, immediately try'd all sorts of Methods to overturn this poor Plantation: and so much of the Church, as was *Fled into this Wilderness*, immediately found, *The Serpent cast out of his Mouth, a Flood for the carrying of it away.* I believe, that never were more *Satanical Devices* used for the Unsetling of any People under the Sun, than what have been Employ'd for the Extirpation of the *Vine* which God has here *Planted, Casting out the Heathen, and Preparing a Room before it, and causing it to take deep Root, and fill the Land; so that it sent its Boughs unto the* Atlantic *Sea Eastward, and its Branches unto the* Connecticut *River* Westward, *and the Hills were covered with the Shadow thereof.* But, All those Attempts of Hell, have hitherto been Abortive, many an *Ebenezer* has been Erected unto the Praise of God, by His Poor People here; and, *Having obtained Help from God, we continue to this Day.* Wherefore the Devil is now making one Attempt more upon us; an Attempt more Difficult, more Surprizing, more snarl'd with unintelligible Circumstances than any that we have hitherto Encountred; an Attempt, so *Critical*, that if we get well through, we shall soon Enjoy *Halcyon* Days with all the *Vultures* of Hell, *Trodden under our Feet.* He has wanted his *Incarnate Legions*, to Persecute us, as the People of God, have in the other Hemisphere been Persecuted: he has therefore drawn forth his more *Spiritual* ones to make an Attacque upon us. We have been advised,

ſed, by ſome Credible Chriſtians yet alive; that a Male-
ctor, accuſed of *Witchcraft* as well as *Murder*, and Exe-
ted in this place more than Forty Years ago, did then
ve Notice, of, *An Horrible PLOT againſt the Country, by*
*VITCHCRAFT, and a Foundation of WITCHCRAFT there*
*aid, which if it were not ſeaſonably Diſcovered, would pro-*
*ably Blow up, and pull down all the Churches in the Coun-*
*y*. And we have now with Horror ſeen the *Diſcovery*
f ſuch a *Witchcraft!* An Army of *Devils* is horribly
roke in, upon the place which is the *Center* and after a
rt, the *Firſt-born* of our Engliſh Settlements: and the
Houſes of the Good People there, are fill'd with the dole-
l Shrieks of their Children and Servants, Tormented by
nviſible Hands, with Tortures altogether preternatural.
After the Miſchiefs there Endeavoured, and ſince in part
Conquered, the terrible Plague, of, *Evil Angels*, hath made
s progreſs into ſome other places, where other perſons
ave been in like manner Diabolically handled. Theſe
our poor Afflicted Neighbours, quickly after they
become *Infected* and *Infeſted* with theſe *Dæmons*, arrive
o a Capacity of Diſcerning thoſe which they conceive
he *Shapes* of their Troublers; and notwithſtanding the
Great and Juſt Suſpicion, that the *Dæmons* might Impoſe
he *Shapes* of Innocent Perſons in their *Spectral Exhibiti-*
*ons* upon the Sufferers, (which may perhaps prove no
mall part of the *Witch-Plot* in the iſſue) yet many of
he perſons thus Repreſented, being Examined, ſeveral of
hem have been Convicted of a very Damnable *Witch-*
*craft*: yea, more than One *Twenty* have *Confeſſed*, that
they have Signed unto a *Book*, which the Devil ſhow'd
them, and Engaged in his Helliſh Deſign of *Bewitch-*
*ing*, and *Ruining* our Land. *We* know not, at leaſt *I*
know not, how far the *Deluſions* of Satan may be Inter-
woven into ſome Circumſtances of the *Confeſſions*; but
one

one would think, all the Rules of Understanding Humane Affayrs are at an end, if after so many most Voluntary Harmonious *Confessions*, made by Intelligent persons of all Ages, in sundry Towns, at several Times, we must not Believe the *main strokes* wherein those *Confessions* all agree: especially when we have a thousand preternatural Things every day before our eyes, wherein the *Confessors* do acknowledge their Concernment, and give Demonstration of their being so Concerned. If the Devils now can strike the minds of men, with any *Poisons* of so fine a Composition and Operation, that scores of Innocent People shall Unite, in *Confessions* of a Crime, which we see actually committed, it is a thing prodigious, beyond the Wonders of the former Ages, and it threatens no less than a sort of a Dissolution upon the World. Now, by these *Confessions* 'tis Agreed, *That* the Devil has made a dreadful Knot of *Witches* in the Country, and by the help of *Witches* has dreadfully Encreased that Knot: *That* these *Witches* have driven a Trade of Commissioning their *Confederate Spirits*, to do all sorts of Mischiefs to the Neighbours, whereupon there have Ensued such Mischievous consequences upon the Bodies, and Estates of the Neighbourhood, as could not otherwise be accounted for: yea, *That* at prodigious *Witch-Meetings*, the Wretches have proceeded so far, as to Concert and Consult the Methods of Rooting out the Christian Religion from this Country, and setting up instead of it, perhaps a more gross *Diabolism*, than ever the World saw before. And yet it will be a thing little short of *Miracle*, if in so *spread* a Business, as this, the Devil should not get in some of his Juggles, to confound the Discovery of all the rest.

§. 3. Doubtless, the Thoughts of many will receive

eive a Great Scandal againſt *New-England*, from the Number of Perſons that have been Accuſed, or Suſpected, for *Witchcraft*, in this Country: But it were eaſy to offer many things, that may Anſwer and Abate the Scandal. If the Holy God ſhould any where permit the Devils to hook two or three wicked *Scholars*, into *Witchcraft*, and then by their Aſſiſtance to Range with their *Poiſonous Inſinuations*, among Ignorant, Envious, Diſcontented People, till they have cunningly decoy'd them into ſome ſudden *Act*, whereby the Toyls of Hell ſhall be perhaps inextricably caſt over them: what Country in the World, would not afford *Witches*, numerous to a Prodigy? Accordingly, The Kingdoms of *Sweeden*, *Denmark*, *Scotland*, yea, and *England* it ſelf, as well as the Province of *New-England*, have had their Storms of *Witchcrafts* breaking upon them, which have made moſt Lamentable Devaſtations: which alſo I wiſh, may be, *The Laſt*. And it is not uneaſy to be imagined, That God ha's not brought out all the *Witchcrafts* in many other Lands, with ſuch a ſpeedy, dreadful, deſtroying *Jealouſy*, as burns forth upon ſuch *High Treaſons* committed here in, *A Land of Uprightneſs*: Tranſgreſſors, may more quickly here, than elſe where become a prey to the Vengeance of Him, *Who ha's Eyes like a Flame of Fire*, and, *who walks in the midſt of the Golden Candleſticks*. Moreover, There are many parts of the World, who if they do upon this Occaſion inſult over this People of God, need only to be told the Story of what happened at *Loim*, in the Dutchy of *Gulic*, where, a Popiſh Curate, having ineffectually try'd many Charms, to Eject the Devil out of a Damſel there poſſeſſed, he Paſſionately bid the Devil come out of her, into himſelf; but the Devil anſwered him, *Quid mihi Opus eſt eum tentare, quem Noviſſimo Die, Jure*

*Jure Optimo sum Possessurus?* that is, *What need I meddle with one, whom I am sure to have and hold at the Last Day, as my own forever!*

But besides all this, give me Leave to add; it is to be hoped, That among the persons represented by the *Spectres* which now afflict our Neighbours, there will be found *some* that never explicitly contracted with any of the *Evil Angels*. The Witches have not only intimated, but some of them acknowledged, That they have plotted the Representations of *Innocent Persons*, to cover and shelter themselves in their Witchcrafts; now, altho' our good God has hitherto generally preserved us, from the Abuse therein Design'd by the Devils for us, yet who of us can Exactly State, *How far our God may for our Chastisement permit the Devil to proceed in such an Abuse?* It was the Result of a Discourse, lately held at a Meeting of some very Pious, and Learned, Ministers among us, *That the Devils may sometimes have a permission to Represent an Innocent Person, as Tormenting such as are under Diabolical Molestations: But that such Things are Rare and Extraordinary; especially, when such Matters come before Civil Judicature.* The Opinion Expressed with so much Caution and Judgment, seems to be the prevailing Sense of many others; who are men Eminently Cautious and Judicious; and have both *Argument* and *History* to Countenance them in it. It is *Rare and Extraordinary*, for an Honest *Naboth* to have his Life it self Sworn away, by two *Children of Belial*, and yet no Infringement hereby made on the Rectoral Righteousness of our Eternal Soveraign, whose *Judgments are a Great Deep*, and who *gives none Account of His matters*. Thus, although, the Appearance of Innocent Persons, in *Spectral Exhibitions* afflicting the Neighbourhood, be a thing *Rare and Extraordinary*; yet who can be sure, that the great *Belial* of Hell must needs be

always

ways *Yoked* up, from this Piece of *Mischief*? The best man that ever lived has been called a *Witch*: and why may not this too usual and unhappy Symptom of, A *Witch*, even a Spectral Representation, befall a person that shall be none of the worst? Is it not possible? the *Laplanders* will tell us 'tis possible: for Persons to be unwittingly attended with officious *Dæmons*, bequeathed unto them, and imposs'd upon them, by Relations that have been *Witches*. *Quære*, also, Whether at a Time, when the Devils with his Witches are engag'd in an actual *War* upon a people, some certain steps of ours, in such a *War*, may not be follow'd with our appearing so and so for a while among them in the Visions of our afflicted *Forlorns*! And, Who can certainly say, what other Degrees, & Methods of sinning, besides that of a *Diabolical Compact*, may give the Devils advantage, to act in the Shape of them that have miscarried? Besides what may happen for a while, to try the *Patience* of the Virtuous. May not some that have been ready upon feeble grounds uncharitably to Censure and Reproach other people, be punished for it by *Spectres* for a while exposing them to Censure and Reproach? And furthermore, I pray, that it may be considered, Whether a World of Magical Tricks often used in the World, may not insensibly oblige *Devils* to wait upon the Superstitious Users of them. A Witty Writer against *Sadducism*, has this Observation, That persons, who never made any Express Contract with *Apostate Spirits*, yet may Act strange Things by *Diabolick Aids*, which they procure by the use of those wicked *Forms* and *Arts*, that the Devil first Imparted unto his Confederates. And he adds, *We know not, but the Laws of the Dark Kingdom, may Enjoyn a particular Attendence upon all those that practise their Mysteries, whether they know them to be theirs or no.* Some of them that have been Cry'd out upon, as *Employing*

*Evil Spirits* to Hurt our Land, have been known to be moſt bloody *Fortune-Tellers*; and ſome of them have Confeſſed, That when they told *Fortunes*, they would pretend the Rules of *Chiromancy* and the like Ignorant Sciences, but indeed, they had no Rule (they ſaid) but this, *The Things were then Darted into their Minds.* *Darted!* Ye Wretches; By whom, I pray. Surely, by none but the *Devils*; who, tho' perhaps they did not exactly *Foreknow* all the thus Predicted Contingencies; yet having once *Foretold* them, they ſtood bound in Honour now, to uſe their Intereſt, which alas, in *This World*, is very great, for the Accompliſhment of their own Predictions. There are others, that have uſed moſt wicked *Sorceries* to gratify their unlawful Curioſities, or to prevent Inconveniencies in Man and Beaſt; *Sorceries*, which I will not *Name*, leſt *I* ſhould by Naming, *Teach* them. Now, ſome *Devil* is evermore Invited into the Service of the Perſon that ſhall practiſe theſe *Witchcrafts*; and if they have gone on Impenitently in theſe Communions with any *Devil*, the *Devil* may perhaps become at laſt a *Familiar* to them, and ſo aſſume their *Livery*, that they cannot ſhake him off in any way, but that One, which *I* would moſt heartily preſcribe unto them, Namely, That of a deep and long *Repentance*. Should theſe *Impieties*, have been committed in ſuch a place as *New-England*, for my part I ſhould not wonder, if when *Devils* are Expoſing the *Groſſer* Witches among us, God permit them, to bring in theſe *Leſſer* ones with the reſt, for their perpetual Humiliation. In the Iſſue therefore, may it not be found, that *New-England* is not ſo Stock'd with *Rattle Snakes*, as was imagined?

§ 4. But *I* do not believe, that the progreſs of *Witchcraft* among us, is all the Plot, which the Devil is managing in the *Witchcraft* now upon us. It is judg'd, That

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he Devil Rais'd the Storm, whereof we read in the Eighth
Chapter of *Matthew*, on purpose to overſett the little Veſ-
el, wherein the Diſciples of Our Lord, were Embarqued
with Him. And it may be fear'd, that in the *Horrible Tem-*
*peſt*, which is now upon ourſelves, the deſign of the Devil
s to ſink that Happy ſettlement of Government, where-
with Almighty, God, has graciouſly enclined their Majeſties
o favour us. We are bleſſed with a GOVERNOUR, than
whom no man can be more willing to ſerve their Majeſties
r this their Province: He is continually venturing his *All*
o do it: and were not the Intereſts of His Prince, dearer
o him, than his own, he could not but ſoon be weary of
he *Helm*, whereat he ſits. We are under the Influence of
LIEVTENANT GOVERNOUR, who not only by
eing admirably accompliſhed both with Natural and Ac-
uired Endowments, is fitted for the Service of Their Ma-
ties, but alſo with an unſpotted Fidelity, applys himſelf
o that Service. Our COUNCELLOURS, are ſome of our
oſt Eminent perſons, and as Loyal Subjects to the Crown,
s hearty lovers of their Countrey. Our Conſtitution alſo
attended with ſingular Priviledges; All which Things
e by the Devil exceedingly *Envy'd* unto us. And the De-
l will doubtleſs take this occaſion, for the Raiſing of ſuch
mplaints and clamours, as may be of pernicious conſe-
ence, unto ſome part of our preſent Settlement, if he can
far *Impiſe*. But that which moſt of all Threatens us,
our preſent Circumſtances, is the *Miſunderſtanding*, and
the *Animoſity*, whereinto the *Witchcraft* now Raging,
s Enchanted us. The Embroiling, firſt, of our *Spirits*,
d then of our *Affayrs*, is evidently, as conſiderable a
anch of the Helliſh Intreague, which now vexes us,
any one Thing whatever. The Devil has made us
e a *Troubled Sea*; and the *Mire* and *Mud*, begins now
ſo to heave up apace. Even, Good and Wiſe Men,

suffer themselves to fall into their *Paroxysms*; and the Shake which the Devil is now giving us, fetches up the *Dirt* which before lay still, at the Bottom of our sinful Hearts. If we allow the *Mad Dogs* of Hell to poison us by Biting us, we shall imagine that we see nothing but *such Things* about us, and like *such Things* fly upon all that we see. Were it not for what is IN US, for my part, I should not fear a Thousand *Legions* of Devils; 'tis by our *Quarrels* that we spoil our *Prayers*; and if our Humble, Zealous, and United, *Prayers*, are once *Hindred*, alas, the *Philistines* of Hell have cut our Locks for us; they will then blind us, mock us, ruine us. In Truth, I cannot altogether blame it, If people are a little Transported, when they conceive all the Secular Interests of Themselves and their Families, at the Stake; and yet, at the sight of these Heart-Burnings, I cannot forbear the Exclamation of the Sweet-spirited *Austin*, in his Pacificatory Epistle, to *Jerom* on his Contest with *Ruffin*, *O misera et miseranda Conditio!* O Condition, truly *miserable*! But what shall be done to cure these Distractions? It is wonderfully necessary, that some *Healing Attempts*, be made at this time; and *I* must needs confess, if I may speak so much, like a *Nazianzen*, I am so desirous of a share in them, that if, *Being thrown Over-board*, were needful to allay the *Storm*, I should think, *Dying*, a Trifle to be undergone, for so great a Blessedness.

§ 5. I would most importunately in the first place, entreat every man to maintain an Holy Jealousy over his own Soul, at this Time, and think, *May not the Devil make use, tho' ignorantly, & unwillingly, to be an Instrument of doing something that he would have to be done?* For my part I freely own my Suspicion, Lest something of *Enchantment*, have reach'd more Persons and Spirits among us, then we are well aware of. But then, let us more generally Agree to maintain a kind Opinion, one of another. That *Charity*

without

without which, even our *Giving our Bodies to be Burned*, would *Profit Nothing*, uſes to proceed by this Rule, *It is kind, it is not eaſily provoked, it is thinks no Evil, it believes all things, hopes all things.* But if we diſregard this Rule, of *Charity*, we ſhall indeed give our *Body Politic to be Burned.* I have heard it affirmed, That in the Late Great Flood upon *Connecticut*, thoſe Creatures which could not but have Quarrelled at another Time, yet now being driven together, very Agreeably ſtood by one another. I am ſure we ſhall be worſe than *Bruitiſh*, if we fly upon one another, at a Time when the *Floods of Belial make us afraid.* On the one *Side*, [alas, my Pen, muſt thou write the word, *Side*, in the Buſineſs?] there are very worthy men, who having been call'd by God, when and where this *Witchcraft*, firſt Appeared upon the Stage, to Encounter it, are earneſtly deſirous to have it Sifted unto the Bottom of it. And, I pray, which of us all, that ſhould live under the continual Impreſſions, of the Tortures, Outcries, and Havocks, which Devils confeſſedly Commiſſioned by *Witches*, make among their diſtreſſed Neighbours, would not have a *Biaſs* that way, beyond other men? Perſons this way diſpoſed, have been men eminent for *Wiſdome* and *Vertue*, and men acted by a noble principle of Conſcience: Had not *Conſcience* of Duty to God, prevailed above other Conſiderations with them, they would not for all they are worth in the world, have meddled in this *Thorny Buſineſs*! Have there been any *Diſputed* Methods uſed, in Diſcovering the *Works of Darkneſs*? It may be none, but what have had *great Precedents* in other parts of the world: which may, tho' not altogether *Juſtify*, yet much *Alleviate* a miſtake in us, if there ſhould happen to be found any ſuch miſtake, in ſo *Dark* a matter. They have done, what they have done, with multiply'd *Addreſſes* to God, for his guidance

dance, and have not been Insensible how much they have exposed themselves in what they have done. Yea, they would gladly contrive, and receive, an expedient, how the Shedding of Blood, might be spared, by the Recovery of *Witches*, not gone beyond the reach of Pardon. And after all, They invite all Good men, in Terms to this purpose, *Being amazed, at the Number, and Quality of those Accused, of Late, we do not know, but Satan, by his Wiles, may have Enwrapped some Innocent persons, and therefore should Earnestly and Humbly desire, the most Critical Enquiry upon the place, to find out the Fallacy; that there may be none of the Servants of the Lord, with the Worshippers of* Baal. I may also add, That whereas, if once a *Witch* do ingenuously confess among us, no more *Spectres* do in their Shapes after this, Trouble the Vicinage; if any Guilty Creatures will accordingly to so good purpose Confess their Crime to any Minister of God, and get out of the Snare of the Devil, as no Minister will discover such a *Conscientious Confession*, so I believe none in the Authority, will press him to Discover it; but Rejoyce in, *A Soul sav'd from Death*. On the other *Side* [ if I must again use the word, *Side*, which yet I hope, to Live, to blot out ] there are very worthy men, who are not a Little Dissatisfy'd at the Proceedings in the Prosecution of this *Witchcraft*. And why? Not because they would have any such *Abominable Thing* Defended from the Strokes of Impartial Justice. No, those Reverend Persons who gave in this Advice unto the Honourable Council, 'That *Presumptions*, whereupon 'Persons may be *Committed*, and much more *Convictions*, 'whereupon Persons may be *Condemned*, as Guilty of 'Witchcrafts, ought certainly to be more Considerable, 'than barely the Accused Persons being represented by 'a *Spectre*, unto the Afflicted; Nor are Alterations

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made in the Sufferers, by a *Look* or *Touch* of the Accused, to be esteemed an Infallible Evidence of Guilt; but frequently Liable to be Abused by the Devils *Legerdemains*: I say, Those very men of God, most Conscientiously Subjoined this Article, to that Advice, --*Nevertheless, we cannot but Humbly Recommend unto the Government, the Speedy and Vigorous Prosecution of such, as have rendred themselves Obnoxious; according to the best Directions given in the Laws of God, and the wholsome Statutes of the English Nation, for the Detection of Witchcraft.* Only, Tis a most Commendable Cautiousness, in those Gracious men, to be very Shye left the Devil get so far into our *Faith*, as that for the sake of many *Truths* which we find he tells us, we come at length, to believe any *Lies*, wherewith he may abuse us: whereupon, what a Desolation of *Names* would soon ensue, besides a thousand other Pernicious Consequences? and lest there should be any such *Principles* taken up, as when put into Practice must unavoidably cause the *Righteous to Perish with the Wicked*; or procure the Bloodshed of any Persons, like the *Gibeonites*, whom some Learned men suppose to be under a false Notion of *Witches*, by *Saul* Exterminated. They would have all Due steps taken for the Extinction of *Witches*; but they would fain have them to be *Sure* ones: nor is it from any thing, but the Real and Hearty *Goodness* of such men, that they are Loth to surmise *Ill* of other men, till there be the fullest Evidence, for the surmises. As for the Honourable *Judges*, that have been hitherto in the Commission, they are *Above* my Consideration: wherefore, I will only say thus much of them, That such of them as I have the Honour of a Personal Acquaintance with, are *Men of an Excellent Spirit*; and as at first they went about the work for which they were Commission'd,

with

with a very great Aversion, so they have still been under Heart-breaking Sollicitudes, how they might therein best serve, both God and Man. In fine, Have there been Faults on any *Side* fallen into? Surely, They have at worst been but the Faults of a *well-meaning Ignorance*. On every *Side* then, Why should not we Endeavour with Amicable Correspondencies, to help one another out of the *Snares*, wherein the Devil would Involve us? To *Wrangle the Devil*, out of the Country, will be truly a New Experiment! Alas, we are not Aware of the *Devil*, if we do not think, that he aims at Enflaming us one against another; & shall we suffer our selves to be *Devil-Ridden*? or, by any *Unadvisableness*, contribute unto the Widening of our Breaches? To say no more, There is a Published and a Credible Relation, which affirms, That very lately, in a part of *England*, where some of the Neighbourhood were Quarrelling, a RAVEN, from the Top of a Tree very Articulately and Unaccountably cry'd out, *Read the Third to the Colossians, and the Fifteenth*! Were I my self to chuse what sort of *Bird* I would be transformed into, I would say, *O that I had wings like a Dove*! Nevertheless, I will for once do the Office, which as it seems, Heaven sent that *Raven* upon; even to beg, *That the Peace of God may Rule in our Hearts*.

§ 6. 'Tis necessary that we *Unite* in every Thing: but there are especially *Two* Things wherein our *Union* must carry us along together. We are to *Unite* in our Endeavours to Deliver our Distressed Neighbours, from the horrible Annoyances and Molestations with which a dreadful *Witchcraft* is now persecuting of them. To have an Hand in any thing, that may stifle or obstruct a Regular Detection of that *Witchcraft*, is what we may well with an Holy Fear, Avoid. Their Majesties good Subjects, must not every day be Torn to pieces, by Horrid *Witch-*

, and those bloody *Felons*, be wholly left Unprosecuted. The *Witchcraft* is a Business, that will not be *Scan'd*, without plunging us into *sore plagues and of Long Continuance*. But then, we are to *Unite* in such *Methods*, for this Deliverance, as may be unquestionably *Safe*; Lest, *The latter End be worse then the Beginning*. And here, what I shall say? I will venture to say, thus much; That we are *Safe*, when we make just as much *Use* of all Advice from the Invisible World, as God sends it for. It is a *Safe* Principle, That when God Almighty permits any Spirits from the Unseen Regions, to visit us with Surprising Informations, there is then something to be *Enquired* after; we are then to *Enquire* of one another, *What Cause there for such Things*? The peculiar Government of God, over the Unbodied Intelligences, is a sufficient Foundation for this Principle. When there has been a *Murder* Committed, an Apparition of the slain Party Accusing of any man, tho' such Apparitions have oftener spoke *True* than *False*, not enough to Convict the man, as Guilty of that *Murder*; but yet it is a sufficient Occasion for Magistrates to take a particular *Enquiry*, whether such a man have afforded any ground for such an Accusation. Even so, a *Spectre*, exactly Resembling such or such a person, when the Neighbourhood are Tormented by such *Spectres*, may reasonably make Magistrates Inquisitive, whether the person so Represented have done or said any thing that may argue their Confederacy with Evil Spirits; altho' it may be defective enough in point of *Conviction*; especially at a Time, when 'tis possible, some Over-powerful Conjurer may have got the skill of thus Exhibiting the *Shapes* of all sorts of Persons, on purpose to stop the prosecution of the Wretches whom due *Enquiries* thus provoked, might have made obnoxious unto Justice. *Quære*, Whether if God would have us, to proceed any further than bare *Enquiry*, upon what

Reports there may come against any man, from the *World of Spirits*, He will not by His Providence at the same time have brought into our Hands, these more *Evident* & *Sensible* Things, whereupon a man is to be esteemed a Criminal. But I will venture to say this further; That it will be *Safe*, to account the *Names* as well as the *Lives* of our Neighbours, too considerable Things to be brought under a *Judicial Process*, until it be found by *Humane Observations*, that the peace of Mankind, is thereby disturbed. We are *Humane Creatures*; and we are *Safe* while we say, they must be *Humane Witnesses*, who also have in the particular Act of Seeing, or Hearing, which enables them to be *Witnesses*, had no more than *Humane Assistences*, that are to Turn the Scale, when *Laws* are to be Executed. And, upon this Head, I will further add; A Wise and a Just Magistrate, may so far give way to a common Stream of Dissatisfaction, as to forbear Acting up to the Heighth of his own perswation, about, what may be judg'd *Convictive*, of a Crime, whose Nature shall be so abstruse and obscure, as to raise much Disputation. Tho' he may not *Do* what he should Leave *Undone*, yet he may Leave *Undone* something that else he could *Do*, when the Publick Safety, makes an *Exigency*.

§ 7. I was going to make one Venture more; that is, to offer some *Safe* Rules, for the finding out of the *Witches* which are at this Day our *Accursed Troublers*: but this were a Venture too *Presumptuous* and *Icarian* for *Me* to make. I leave that unto those Excellent and Judicious Persons, with whom I am not worthy to be Numbred: all that I shall do, shall be to lay before my Readers, a brief *Synopsis* of what has been Written on that Subject, by a *Triumvirate*, of as Eminent Persons, as have ever handled it. I will begin with,

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An Abstract of Mr. *Perkin*'s way for the Discovery of Witches.

I. *There are* Presumptions, *which do at least Probably nd Conjecturally note one to be a* Witch. *These, give Occaon to Examine, yet they are no Sufficient Causes of Conviction.* II. *If any man or woman, be notoriously defamed for a Witch; this yeelds a strong Suspition. Yet the Judge ought arefully to Look, that the Report be made by men of Honesty nd Credit.* III. *If a Fellow Witch, or Magician, give estimony of any Person to be a Witch; this indeed is not fficient for Condemnation; but it is a fit Presumption, to use a strait Examination.* IV. *If after Cursing there ollow Death, or at least, some mischief: for Witches are ont to practise their mischievous Facts, by Cursing and Banng: This also is a sufficient matter of Examination, tho' ot of Conviction.* V. *If after Enmity, Quarrelling, or Threatening, a present mischief do's follow; that also is a reat Presumption.* VI. *If the Party suspected be the Son r Daughter, the man-servant or maid-servant, the Familiar riend; near Neighbour, or old Companion, of a known and* Convicted Witch: *This may be likewise a presumption: or Witchcraft is an Art, that may be Learn'd, and Convey'd from man to man.* VII. *Some add this for a Presumption; If the party Suspected be found to have the Devils mark; for it is Commonly thought, when the Devil makes his Covenant with them, he alwayes Leaves his mark behind them, whereby he knows them for his own: --- a mark, whereof no Evident Reason, in Nature can be given.* VIII. *Lastly, If the party Examined be Unconstant, or Contrary to himself, in his Deliberate Answers, it argueth a Guilty Conscience, which stops the Freedom of Utterance. And yet, there are causes of Astonishment, which may befal the Good, as well as the* Bad, IX. *But then there is a* Conviction, *discovering the* Witch; *which must proceed from just and sufficient proofs, and not from bare Presumptions.* X. *Scratch*

ing of the Suspected Party, and Recovery thereupon; with several other such weak proofs; as also, the Fleeting of the Suspected Party, thrown upon the Water; These proofs are so far from being sufficient, that some of them, are after a sort, practices of Witchcraft. XI. The Testimony of some Wizzard, tho' offering to shew the Witches face in a Glass; This I grant, may be a good presumption, to cause a strait Examination; but a sufficient proof of Conviction, it cannot be. If the Devil tell the Grand-Jury, that the Person in Question, is a Witch, and offers withal, to confirm the same by Oath, should the Inquest Receive his Oath or Accusation to Condemn the man? Assuredly No. And yet, that is as much as the Testimony of another Wizzard, who only by the Devils Help, Reveals the Witch. XII. If a man being dangerously Sick, and like to Dy, upon Suspicion, will take it on his Death, that such an one hath Bewitched him, it is an Allegation of the same Nature, which may move the Judge to Examine the Party,; but it is of no moment for Conviction. XIII. Among the sufficient means of Conviction, the first is, the Free and Voluntary Confession of the Crime, made by the Party Suspected, and Accused, after Examination. I say not, that a bare Confession is sufficient, but a Confession after due Examination, taken upon pregnant presumptions. What needs now more Witness, or further Enquiry? XIV. There is a second sufficient Conviction, by the Testimony of Two Witnesses, of Good and Honest Report avouching before the Magistrate upon their own Knowledge, these two Things: either that the Party Accused, hath made a League with the Devil, or hath done some known practices of Witchcraft. And all Arguments that do Necessarily prove either of these, being brought by two sufficient Witnesses, are of Force, fully to Convince the Party Suspected. XV. If it can be proved that the Party Suspected, hath called upon the Devil, or desired his Help; this is a pregnant proof of a League formerly made between them. XVI. If it can be proved, that the Party hath Entertained a Familiar Spirit, and had Conference with

*it, in the Likeneſs of ſome viſible Creatures: here is Evidence of Witchcraft.* XVII. *If the Witneſſes affirm upon Oath, that the Suſpected perſon, hath done any Action, or work, which neceſſarily infers a Covenant made: as that he hath uſed Enchantments; Divined of things before they come to paſs, and that peremptorily; Raiſed Tempeſts; cauſed the Form of a Dead Man to appear; it proveth ſufficiently that he or ſhe is a Witch.* This is the Subſtance of *Mr. Perkins.* Take, Next, The Summ of Mr. *Gaules* Judgment, about the Detection of *Witches.* 'I Some *Tokens* for the Trial of 'Witches, are altogether *Unwarrantable.* Such are the old 'Paganiſh Sign, The Witches *Long Eyes*; The Tradition, 'of the Witches not weeping; The caſting of the Witch 'into the Water, with Thumbs, and Toes, ty'd acroſs. 'And many more ſuch Marks, which if they are to know a 'witch by, certainly 'tis no other witch, but the Uſer of them. 'II. There are ſome *Tokens* for the Trial of *Witches*, more 'probable: and yet not ſo certain as to afford Conviction. 'Such are, ſtrong and long Suſpicion: Suſpected Anceſtors: ſome Appearance of Fact: The Corpſe bleeding 'upon the Witches Touch: The *Teſtimony of the Party Bewitched*: The Suppoſed, Witches unuſual *Bodily Marks*; 'The Witches uſual Curſing and Banning: The Witches lewd and naughty kind of Life. III. Some Signs there 'are of a *Witch*, more certain and infallible. As, *Firſtly*, 'Declining of Judicature, or Faltring, Faulty, Unconſtant, 'and Contrary Anſwers, upon Judicial and Deliberate 'Examination. *Secondly*, when upon due Enquiry, into a 'perſons Faith and Manners, there are found *all* or *moſt* 'of the cauſes, which produce *Witchcraft*; namely, *God* Forſaking, *Satan* invading, particular *Sins* diſpoſing, and 'Laſtly a *Compact* compleating all. *Thirdly*, The Witches 'free Confeſſion, together with Full Evidence of the Fact. 'Confeſſion without *Fact*, may be a meer Deluſion; and

*Fact*

Fact without *Confession* may be a meer Accident. *4thly*, 'The Semblable Gestures & Actions of suspected Witches, with the comparable Expressions of Affections, 'which in all Witches have been observ'd and found 'very much alike. *Fifthly*, The Testimony of the *Party* '*Bewitched*, whether Pining or Dying, together with the 'joint Oaths of sufficient persons, that have seen certain pro-'digious *Pranks* or *Feats*, wrought by the Party Accused. 'IV. Among the most unhappy Circumstances, to Con-'vict a Witch. One is, A Maligning and Oppugning, the 'Word, Work, and worship of God: and by any Extra-'ordinary Sign seeking to seduce any from it. See Deut. 13. '1,2. Math. 24. 24. Act. 13:8,10. 2 Tim. 3 8. Do but 'mark well the places; & for this very Property (of thus 'Opposing and perverting) they are all there concluded 'arrant and absolute Witches. *V.* It is not requisite, that 'so *palpable Evidence* of *Conviction*, should here come in, 'as in other more sensible matters. Tis enough, if there be 'but so much *Circumstantial* proof or Evidence; as the '*Substance*, matter, and Nature of such an Abstruse Myste-'ry of Iniquity will well admit. [*I suppose he means, that whereas in other Crimes, we Look for more Direct Proofs, in this there is a greater use of Consequential ones*] But I could 'heartily wish that the Juries were Empannelled of the 'most Eminent Physicians, Lawyers, and Divines, that a 'Country could afford. In the mean time, tis not to be 'called a *Toleration*, if Witches escape, where *Conviction* 'is wanting. To this purpose our *Gaule*.

I will Transcribe a Little from one Author more. Tis the Judicious *Bernard* of *Batcombe*; who in his *Guide to Grand-Jury men*, after he ha's mentioned several Things that are shrow'd *Presumptions* of a *Witch*, proceeds to such Things as are the *Convictions* of such an one. And he says, '*A Witch, in League with the Devil, is Convicted by*

'*these*

*these Evidences* ; *I.* By a Witches *Mark* ; which is upon the Baser sort of Witches ; and this, by the Devils either Sucking or Touching of them. *Tertullian* says, *It is the Devils custome to mark his.* And note, That this mark is *Insensible*, and being prick'd, it will not Bleed. Sometimes, its like a *Teate* ; sometimes but a *Blewish Spot* : sometimes a *Red* one ; and sometimes the *Flesh Sunk* : but the Witches do sometimes cover them. *II.* By the Witches *Words.* As when they have been heard calling on, speaking to, or Talking of, their *Familiars* ; or, when they have been heard *Telling* of *Hurt* they have done to man or beast : Or when they have been heard *Threatning* of such Hurt ; Or if they have been heard Relating their *Transportations.* *III.* By the Witches *Deeds.* As when they have been *seen* with their Spirits, or seen secretly Feeding any of their *Imps.* Or, when there can be found their Pictures, Poppets, and other Hellish Compositions. *IV.* By the Witches *Extasies* : With the Delight whereof, Witches are so taken, that they will hardly conceal the same : Or, however at some time or other, they may be found in them. *V.* By one or more *Fellow-Witches*, Confessing their own Witchcraft, & bearing Witness against others ; if they can make good the Truth of their Witness, and give sufficient proof of it. As, that they have seen them with their Spirits ; or, that they have Received Spirits from them ; or, that they can tell, when they used Witchery-Tricks to Do Harm ; or, that they told them what Harm they had done ; or, that they can show the mark upon them ; or, that they have been together in their Meetings ; and such like. *VI.* By some *Witness of God* Himself, happening upon the Execrable Curses of Witches upon themselves, Praying of God to show some Token, if they be Guilty. *VII.* By the Witches own *Confession*, of Giving their Souls to the Devil. It is no Rare thing, for Witches to Confess.

They are Considerable Things, which I have thus Recited; and yet it must be with *Open Eyes*, kept upon *Open Rules*, that we are to follow these things.

S. 8. But *Juries* are not the only Instruments to be imployʼd in such a Work; all *Christians* are to be concerned with daily and fervent *Prayers*, for the assisting of it. In the Days of *Athanasius*, the Devils were found unable to stand before, that *Prayer*, however then used perhaps with too much of Ceremony, *Let God Arise, Let his Enemies be Scattered, Let them also that Hate Him, flee before Him.*

O that instead of letting our Hearts *Rise* against one another, our Prayers might *Rise* unto an high pitch of Importunity, for such a *Rising* of the Lord! Especially, Let them that are *Suffering* by *Witchcraft*, be sure to *Stay* and *pray*, and *Beseech the Lord thrice*, even as much as ever they can, before they complain of any Neighbour for afflicting them. Let them also that are *Accused* of *Witchcraft*, set themselves to *Fast* and *Pray*, and so shake off the *Dæmons* that would like *Vipers* fasten upon them; and get the *Waters of Jealousie* made profitable to them.

And Now, O *Thou Hope of*, New-England, *and the Saviour thereof in the Time of Trouble*; *Do thou look mercifully down upon us, & Rescue us, out of the Trouble which at this time doʼs threaten to swallow us up. Let Satan be shortly bruised under our Feet, and Let the Covenanted Vassals of Satan which have Traiterously brought him in upon us, be Gloriously Conquered, by thy Powerful and Gracious Presence in the midst of us. Abhor us not, O God, but cleanse us, but heal us, but save us, for the sake of thy Glory, Enwrapped in our Salvations. By thy Spirit, Lift up a Standard against our infernal adversaries*; *Let us quickly find thee making of us glad, according to the Days wherein we have been afflicted. Accept of all our Endeavours to glorify thee, in the Fires that are upon us*; *and among the rest, Let these my poor and weak essays, composed with what Tears, what Cares, what Prayers, thou only knowest, not want the Acceptance of the Lord.* Amen.

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# Discourse:

ON

The Wonders of the *Invisible World.*

Uttered ( in part ) on *Aug.* 4. 1692.

ECclesiastical History has Reported it unto us, That a Renowned Martyr at the Stake, seeing the Book of THE REVELATION thrown by his no less Profane than Bloody Persecutors, to be Burn'd in the same Fire with himself, he cry'd out, *O Beata Apocalypsis; quam bene mecum agitur, qui tecum Comburar!* BLESSED REVELATION! said he; *How blessed am I in this Fire, while I have Thee to bear me Company.* As for our selves this Day, 'tis a *Fire* of sore Affliction and Confusion, wherein we are Embroiled; but it is no Inconsiderable Advantage unto us, that we have the Company of this Glorious and Sacred Book, THE REVELATION, to assist us in our Exercises. From that Book, there is one Text, which I would single out, at this Time, to lay before you; 'tis that in

Rev. XII. 12.

*Wo to the Inhabiters of the Earth, and of the Sea; for the Devil is come down unto you, having great Wrath; because he knoweth, that he hath but a short time.*

THE Text is like the Cloudy and Fiery Pillar, vouchsafed unto *Israel* in the Wilderness of old; there is a very *dark side* of it, in the Intimation, that, *The Devil is come down having great Wrath*; but it has also a *bright side*, when it assures us, that, *He has but a short time*. Unto the Contemplation of *both*, I do this Day Invite you.

We have in our Hands a Letter from our Ascended Lord in Heaven, to Advise us of his being still alive, and of his Purpose e're long, to give us a Visit, wherein we shall see our Living *Redeemer stand at the latter day upon the Earth*. 'Tis the last Advice that we have had from Heaven, for now sixteen Hundred years; and the scope of it, is, to represent how the Lord Jesus Christ, having begun to set up his Kingdom in the World, by the Preaching of the Gospel, he would from time to time utterly break to pieces all Powers that should make Head against it, until, *The Kingdomes of this World are become the Kingdomes of our Lord, and of his Christ*.

*Christ, and he shall Reign for ever and ever.* 'Tis a Commentary on what had been written by *Daniel*, about, *The Fourth Monarchy*; with some Touches upon, *The Fifth*; wherein, *The greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High*: And altho' it have, as 'tis expressed by one of the Ancients, *Tot Sacramenta, quot verba*, a Mystery in every Syllable, yet it is not altogether to be neglected with such a Despair, as that, *I cannot Read, for the Book is Sealed*: it is a REVELATION, and a singular, and notable *Blessing* is pronounc'd upon them that humbly study it.

The Divine Oracles, have with a most admirable Artifice and Carefulness, drawn, as the very pious *Beverley*, has laboriously Evinced, an exact LINE OF TIME, from the First Sabbath at the *Creation* of the World, unto the great Sabbatism at the *Restitution* of all Things. In that famous *Line of Time*, from the Decree for the Restoring of *Jerusalem*, after the *Babylonish* Captivity, there seem to remain a matter of *Two Thousand and Three Hundred Years*, unto that *New Jerusalem*, whereto the Church is to be advanced, when the Mystical *Babylon* shall be *fallen*. At the Resurrection of our Lord, there were seventeen or eighteen Hundred of those Years, yet upon the Line, to Run unto, *The Rest which Remains for the People of God*; and this Remnant in the *Line of Time*, is here in our *Apocalypse*, variously Embossed, Adorned, and Signalized with such Distinguished Events, if we

mind them, will help us escape that Censure, *Can ye not Discern the Signs of the Times?*

The Apostle *John*, for the View of these Things, had laid before him, as I conceive, a *Book*, with leaves, or folds; which *Volumn* was written both on the *Backside*, & on the *Inside*, & Roll'd up in a Cylindrical Form, under seven *Labels*, fastned with so many *Seals*. The First *Seal* being opened, and the First *Label* removed, under the first *Label* the Apostle saw what he saw, of a first *Rider* Pourtray'd, and so on, till the last *Seal* was broken up; each of the Sculptures being enlarged with Agreeable *Visions* and *Voices*, to Illustrate it. The Book being now Unrolled, there were *Trumpets*, with wonderful Concomitants, Exhibited successively on the Expanding *Backside* of it. Whereupon the Book was *Eaten*, as it were to be Hidden, from Interpretations; till afterwards, in the *Inside* of it, the Kingdom of Antichrist came to be Exposed. Thus, the Judgments of God on the *Roman Empire*, first unto the Downfal of *Paganism*, and then, unto the Downfal of *Popery*, which is but Revived *Paganism*, are in these Displayes with Lively Colours and Features made sensible unto us.

Accordingly, in the Twelfth Chapter of this Book, we have an Auguft Preface, to the Deiscription of that Horrid *Kingdom*, which our Lord Christ refused, but Antichrist accepted, from the Devils Hands; a Kingdom, which for *Twelve Hundred and Sixty* Years together, was to be a continual oppression upon the People of God, and

opposition

pposition unto his Interests; until the Arrival f that Illustrious Day, wherein, *The Kingdom all be the Lords, and he shall be Governour among e Nations.* The Chapter is (as an Excellent erson calls it) an *Extravasated Account*, of the ircumstances, which befel the *Primitive Church*, ring the first Four or Five Hundred Years of hristianity: it shows us the Face of the Church, st in *Rome* Heathenish, and then in *Rome* onverted, before the *Man of Sin* was yet come *Mans Estate.* Our Text contains the Acclaations made upon the most Glorious Revolution at ever yet happened upon the Roman Empire; amely, That wherein the Travailing Church rought forth a Christian Emperour. This was a most minent *Victory* over the Devil, and *Resemblance* f the State, wherein the World, ere long shall e, *The Kingdom of our God, and the Power of is Christ.* It is here noted.

First, As a matter of *Triumph.* 'Tis said, *Reice, ye Heavens, and ye that dwell in them.* The ints in both Worlds, took the Comfort of his Revolution; the Devout Ones that had outved the late Persecutions, were filled with ransporting Joyes, when they saw the *Christian* ecome the *Imperial* Religion, and when they w Good Men come to give Law unto the rest f Mankind; the Deceas'd Ones also, whose lood had been Sacrificed in the Ten Persecutins, doubtless made the Light Regions to ring with *Hallelujahs* unto God, when there were brought

unto them, the Tidings of the Advances now given to the *Christian* Religion, for which they had suffered *Martyrdom*.

Secondly, As a matter of *Horror*. 'Tis said, *Wo to the Inhabiters of the Earth and of the Sea.* The *Earth* still means the *False Church*, the *Sea* means the *Wide World*, in Prophetical Phraseology. There was yet left a vast party of men that were Enemies to the Christian Religion, in the power of it; a vast party left for the Devil to work upon: unto these is, a *Wo* denounced; and why so? 'tis added, *For the Devil is come down unto you, having great Wrath, because he knows, that he has but a short time.* These were it seems to have some desperate and peculiar Attempts of the Devil, made upon them. In the mean time, we may Entertain this for our

## DOCTRINE.

*Great* WO *proceeds from the Great* WRATH, *with which the* DEVIL, *towards the End of his* TIME, *will make a* DESCENT *upon a miserable World.*

I have now Published a most awful and solemn Warning for our selves at this day; which has four *Propositions*, comprehended in it.

### *Proposition I.*

That there is a *Devil*, is a Thing Doubted by none but such as are under the Influence of the

*Devil*

*Devil.* For any to Deny the Being of a *Devil* must be from an Ignorance or Profaneness, worse than *Diabolical*. *A Devil!* What is *that?* We have a Definition of the Monster, in *Eph.* 6. 12. *A Spiritual Wickedness*, that is, *A wicked Spirit.* A Devil is a *Fallen Angel*, an Angel *Fallen* from the Fear and Love of God, and from all Celestial Glories; but *Fallen* to all manner of Wretchedness and Cursedness. He was once in that Order of Heavenly Creatures, which God in the Beginning made *Ministring Spirits*, for his own peculiar Service and Honour, in the management of the Universe; but we may now write that Epitaph upon him, *How art thou fallen from Heaven! thou hast said in thine Heart, I will Exalt my Throne above the Stars of God; but thou art brought down to Hell!* A Devil is a *Spiritual* and a *Rational* Substance, by his *Apostasy* from God, Inclined unto all that is Vicious, and for that *Apostasy* confin'd unto the Atmosphere of this Earth, *in Chains under Darkness, unto the Judgment of the Great Day.* This is a *Devil*; and the *Experience* of Mankind as well as the *Testimony* of Scripture, does abundantly prove the Existence of such a Devil.

About this *Devil*, there are many Things, whereof we may reasonably and profitably be Inquisitive; such things, I mean, as are in our Bibles Reveal'd unto us; according to which if we do not speak, on so *Dark* a Subject, but according to our own uncertain, and perhaps humourfome Conjectures, *There is no Light in us.* I will carry you with

with me, but unto one Paragraph of the Bible, to be informed of three Things, relating to the *Devil*; 'tis the Story of the *Gadaren Energumen*, in the fifth Chapter of *Mark*.

First, then; 'Tis to be granted; The *Devils* are so many, that some *Thousands*, can sometimes at once apply themselves to vex *one* Child of Man. It is said, in Marc. 5. 15. *He that was Possessed with the Devil, had the Legion.* Dreadful to be spoken! A *Legion* consisted of Twelve Thousand Five Hundred people: and we see that in one man or two, so many *Devils* can be spared for a Garrison. As the Prophet cry'd out, *Multitudes, Multitudes, in the Valley of Decision!* So I say, *There are multitudes, multitudes, in the valley of Destruction, where the Devils are!* When we speak of, *The Devil*, 'tis, *A Name of Multitude*; it means not *One* Individual Devil, so Potent and Scient, as perhaps a *Manichee* would imagine; but it means a *Kind*, which a *Multitude* belongs unto. Alas, The *Devils*, they swarm about us, like the *Frogs of Egypt*, in the most Retired of our Chambers. Are we at our *Boards?* There will be Devils to Tempt us unto Sensuality: Are we in our *Beds?* There will be Devils to Tempt us unto Carnality; Are we in our *Shops?* There will be Devils to Tempt us unto Dishonesty. Yea, Tho' we get into the Church of God, there will be Devils to Haunt us in the very *Temple* it self, and there Tempt us to manifold Misbehaviours. I am verily perswaded, That there are very few Humane Affayrs, whereinto some

ome Devils are not Insinuated; There is not so much as a *Journey* intended, but *Satan* will have n Hand in *Hindering* or *Furthering* of it.

Secondly, 'Tis to be supposed, That there is a ort of Arbitrary, even Military *Government*, among the *Devils*. This is intimated, when in *Mar.* . 9. *The Unclean Spirit said, My Name is Legion*: hey are under such a Discipline as *Legions* use to e. Hence we read about, *The Prince of the Pow- of the Air*: Our *Air* has *a Power!* or an Army, f Devils in the *High Places* of it; and these *De-* ils have a *Prince* over them, who is, *King over the Children of Pride*. 'Tis probable, That the *Devil*, who was the Ring-leader of that mutinous and ebellious Crew, which first shook off the Authori- y of God, is now the General of those Hellish Armies; Our Lord, that Conquer'd him, has told is the Name of him; 'tis *Belzebub*; 'tis he that s, *the Devil*, and the rest are, *his Angels*, or his ouldiers. Think on, vast Regiments, of cruel, nd bloody French *Dragoons*, with an *Intendant* o- er them, over-running a pillaged Neighbourhood, nd you will think a little, what the Constitution mong the *Devils* is.

Thirdly, Tis to be supposed, That some *Divels* re more peculiarly *Commission'd*, and perhaps *Qua- ify'd*, for some Countreys, while others are for thers. This is intimated when in *Mar.* 5. 10. The Devils *besought* Our Lord, *Much, that he would not send them away out of the Countrey.* Why was hat? But in all probability, Because *These Divels* were

were more Able, to, *Do the Works of the Divel*, in such a Countrey, than in another. It is not likely that every Divel do's know every *Language*; or that every Divel can do every *Mischief*. 'Tis possible, that the *Experience*, or, if I may call it so, the *Education*, of all Divels, is not alike, and that there may be some Difference in their *Abilities*. If one might make an Inference from what the Divels *Do*, to what they *are*, One cannot forbear Dreaming, that there are *Degrees* of Divels. Who can allow that such Trifling *Dæmons*, as that of *Mascon*, or those that once infested our *New-berry*, are of so much Grandeur, as those *Dæmons*, whose Games are mighty Kingdomes? Yea, 'Tis Certain, that all Divels do not make a like Figure, in the *Invisible World*. For do's it look agreeably, That the *Dæmons*, which were the Familiars of such a Man as the Old *Apollonius*, differ not from those Baser Goblins that chuse to Nest in the filthy and loathsome Rags, of a Beastly Sorceress. Accordingly, why may not some Divels, be more Accomplished for what is to be done in such and such places: when others must be *Detach'd* for other Territories? Each Divel as he sees his advantage, Cries out, *Let me be in this Countrey, rather than another.* But *Enough*, if not *Too much*, of these Things.

*Proposition II.*

There is a Divellish *Wrath* against *Mankind*, with which the *Divel* is, for *Gods Sake* Inspired. The Devil

Divel is himself broiling under the intollerable and interminable *Wrath* of God; and a fiery *Wrath* at God, is that with which the Divel is for that cause inflamed. Methinks I see the posture of the Divels in *Isa.* 8. 21. *They fret themselves, and Curse their God, and look upward.* The first and chief *Wrath* of the Divel, is at the Almighty God Himself; He knows, *The God that made him, will not have mercy on him, and the God that formed him, will shew him no favour*; and so he can have no *Kindness* for that God, who has no *Mercy*, nor *Favour* for him. Hence 'tis, that he cannot bear the *Name* of God should be Acknowledged in the World; Every Acknowledgment paid unto *God*, is a fresh Drop of Burning Brimstone falling upon the Divel; He do's make his Insolent, tho' Impotent Batteries, even upon the *Throne* of God Himself: and foolishly affects to have himself exalted unto that *Glorious High Throne*, by all people, as he sometimes is, by Execrable *Witches*. This horrible Dragon do's not only with His Tayl strike at the *Stars of God*, but at the *God* Himself, who made the *Stars*, being desirous to outshine them all. God and the Divel are sworn Enemies to each other; the Terms between them, are those, in Zech. 11. 18. *My Soul loathed them, and their Soul also Abhorred me.* And from this Furious *Wrath*, or Displeasure and Prejudice at God, proceeds the Divels *Wrath* at us, the poor Children of Men. Our doing the *Service* of God, is one thing that Exposes us to the *Wrath* of the Divel.

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We are the *High-Priests* of the World; when all Creatures are call'd upon, *Praise ye the Lord*, they bring to us those demanded *Praises* of God, saying, *Do you Offer them for us.* Hence 'tis, that the Devil has a a Quarrel with us, as he had with the High-Priest in the Vision of Old. Our bearing the Image of God, is another thing that brings the Fury of the Devil upon us. As a *Tygre*, that is enraged at a man, will tear the very Picture of the man, if it come in his way; such a *Tygre* the Devil is; because God said of old, *Let us make Man in our Image*, the Devil is ever saying, *Let us pull this man to pieces.* But the envious *Pride* of the Devil, is one thing more that gives an Edge unto his Furious *Wrath* against us. The Apostle has given us an hint, as if *Pride* had been the *Condemnation of the Devil.* 'Tis not unlikely, that the Devils *Affectation* to be above that Condition which he might learn that Mankind was to be preferr'd unto, might be the occasion of his taking up Arms against the *Immortal King.* However, the Devil now sees *Man* lying in the Bosome of God, but *Himself* damned in the Bottom of Hell; and this Enrages him exceedingly; O, says he, *I cannot bear it, that man should not be as miserable as myself.*

*Proposition III.*

The *Devil*, in the prosecution, & for the execution, of His *wrath* upon them, often getts a *Liberty* to make a *Descent* upon the Children of men. When the

he Devil *does Hurt* unto us, he *Comes Down* unto us; or the Randezvouze of the *Infernal Troops*, is indeed n the *Supernal Parts* of our Air. But as tis said, *A. parrow of the Air does not fall down without the will f God*; so I may say, *Not a Devil in the Air, can ome down without the leave of God.* Of this we have famous Instance in that Arabian Prince, of whom he Devil was unable so much as to *Touch* any thing, ill the most High God gave him a permission, to *go own.* The Divel stands with all the Instruments of Death, aiming at us, and begging of the Lord, as hat King ask'd for the Hood-wink'd *Syrians* of old, *Shall I Smite 'em, shall I Smite 'em?* He cannot trike a Blow, till the Lord say, *Go down and smite*, but sometimes He *does* obtain from the *High Possessor of Heaven and Earth*, a License for the doing of t. The Divel sometimes does make most rueful Havock among us; but still we may say to him, as our Lord said unto a great servant of his, *Thou couldst have no power against me, except it were given thee from above.* The Divel is called in 1 *pet.* 5.8. *your Adversary.* Tis a Law-term; and it notes, *An Adversary at Law.* The Divel cannot come at us, except n some sence according to *Law*; but sometimes he loes procure sad things to be inflicted, according to hat *Law* of the eternal King, upon us. The Divel First *Goes up* as an *Accuser* against us: He is therefore Tyled *The Accuser*; and it is on this account, that his proper Name, does belong unto him. There is a Court somewhere kept; a Court of Spirits, where he Divel enters all sorts of Complaints against us all

all; he charges us with manifold *sins* against the Lord our God: *There* he loads us with heavy *Imputations*, of Hypocrisy, Iniquity, Disobedience; where upon he urges, *Lord, let 'em now have the Death, which is their Wages, paid unto 'em!* If our *Advocate* in the Heavens do not now take off his Libels, the Devil then with a Concession of God, *Comes down*, as a *Destroyer* upon us. Having first been an *Attorney*, to bespeak that the Judgments of Heaven may be Ordered for us, he then also pleads that he may be the *Executioner* of those Judgments; and the God of Heaven sometimes after a sort signs a Warrant, for this *Destroying Angel*, to do what has bin *desired* to be done for the *Destroying of men*. But such a *Permission* from God, for the Divel to *Come down*, and *Break in* upon mankind, oftentimes must be Accompanyed with a *Commission* from some wretches of mankind it self. Every man is, as tis hinted in *Gen.* 4 9. *His Brothers Keeeper*. We are to *keep* one another from the Inroads of the Divel, by mutual and Cordial Wishes of prosperity to one another. When ungodly people, give their *Consents* in *witchcrafts* diabolically performed, for the Divel to annoy their Neighbours, he finds a Breach made in the Hedge about us, whereat he Rushes in upon us, with grievous molestations. Yea, when Impious people, that never saw the Divel, do but utter their *Curses* against their Neighbours, those are so many *Watch words* whereby the Malitives of Hell are animated presently to fall upon us. 'Tis thus, that the Devil gets *Leave* to worry us.

Propo-

*Proposition IV.*

Most Horrible *Woes* come to be inflicted upon Mankind, when the *Divel* do's in *Great Wrath*, make a *Descent* upon them. The *Divel*, is a *Do-Evil*, and wholly set upon mischief. When Our Lord once was going to *Muzzel* him, that he might not mischief others, he cry'd out, *Art thou come to Torment me?* He is, it seems, himself *Tormented*, if he be but *Restrained* from the Tormenting of Men. If upon the Sounding of the Three last *Apocalyptical Angels*, it was an outcry made in Heaven, *Wo, Wo, Wo, to the inhabitants of the Earth by reason of the voice of the Trumpet.* I am sure, a *Descent* made by the Angel of *Death*, would give cause for the like Exclamation: *Wo to the World, by reason of the Wrath of the Divel!* What a *Woful* plight, Mankind would by the Descent of the Divel, be brought into, may be gathered from the *Woful* pains, and wounds, and hideous desolations, which the Divel brings upon them, of whom he has with a *Bodily Possession* made a Siezure. You may both in Sacred and Profane History, read many a direful Account of the *Woes*, which they, that are possessed by the Divel, do undergo: And from thence conclude, *What must the Children of Men, hope from such a Divel!* Moreover the *Tyrannical Ceremonies*, whereto the Divel uses to subjugate such *VVoful* Nations or Orders of men, as are more Entirely under his Dominion, do declare what *VVoful* Work, the Divel would make where he comes.

comes. The very Devotions of those forlorn Pagans, to whom the Divel is a Leader, are most bloody *Penances*: and what *VVoes* indeed must we expect from such a Divel of a *Moloch*, as relishes no Sacrifices like those of Humane Heart-Blood, and unto whom there is no musick like the bitter, dying, doleful Groans, ejulated by the Roasting Children of men.

Furthermore, the Servile, Abject, Needy Circumstances wherein the Devil keeps the Slaves, that are under his more sensible Vassallage, do suggest unto us, How *woful* the *Devil* would render all of our Lives. We that live in a Province, which affords unto us, all that may be Necessary or Comfortable for us, found the Province fill'd with vast Herds of Salvages, that never saw so much as a *Knife*, or a *Nail*, or a *Board*, or a Grain of *Salt*, in all their dayes. No better would the *Devil* have the World provided for! Nor should we, or any else, have one convenient Thing about us; but be as Indigent as usually our most Ragged *VVitches* are; if the *Devils* Malice were not over-ruled by a Compassionate God, *Who Preserves Man and Beast*. Hence tis, That the *Devil*, even like a *Dragon*, keeping a Guard upon such *Fruits* as would Refresh a Languishing World, has hindred Mankind for many Ages, from hitting upon those useful *Inventions*, which yet were so *Obvious* and *Facil*, that it is every bodies wonder, they were no sooner hit upon. The Bemisted World, must jog on for Thousands of Years, without the knowledge of the *Loadstone*, till a *Neapolitan* stumbled upon it, about Three Hun-

lred years ago. Nor must the world be blest with uch a matchless Engine of Learning and Vertue, as hat of, *Printing*, till about the middle of the Fifeenth Century. Nor could one Old Man all ver the Face of the whole Earth, have the benefit f such a *Little*, tho' most *Needful*, Thing, as a pair f Spectacles, till a Dutch-Man, a little while ago accommodated us.

Indeed, as the Divel do's begrutch us all manner f *Good*, so he do's Annoy us with all manner of *Vo*, as often as he finds himself capable of doing . But shall we mention some of the special *woes* ith which the Divel do's usually infest the World! reefly then; *Plagues* are some of those *woes*, with hich the Divel troubles us. It is said of the *Israites*, in 1. Cor. 10. 10 *They were destroyed of e destroyer*. That is, they had the *Plague* among em. 'Tis the *Destroyer*, or the Divel, that scatters *lagues* about the World: Pestilential and Contaious Diseases, 'tis the Divel, who do's oftentimes vade us with them. 'Tis no uneasy thing, for e Divel, to impregnate the Air about us, with ch Malignant *Salts*, as meeting with the *Salt* of ur *Mierocosm*, shall immediately cast us into that ermentation and Putrefaction, which will utterly isolve all the Vital Tyes within us; Ev'n as an *qua-Fortis*, made with a conjunction of *Nitre* and *itriol*, Corrodes what it Siezes upon. And when e Divel has raised those *Arsenical Fumes*, which come *Venemous Quivers* full of *Terrible Arrows*, ow easily can he shoot the deleterious *Miasms* into

those Juices or Bowels of Mens Bodies, which will soon Enflame them with a Mortal Fire! Hence come such *Plagues*, as that *Beesome of Destruction* which within our memory swept away such a Throng of people from One English City in one Visitation: and hence those Infectious Feavers, which are but so many *Disguised Plagues* among us, Causing Epidemical Desolations. Again, *Wars* are also some of those *VVoes*, with which the *D*ivel causes our Trouble. It is said in Rev. 12. 17. *The Dragon was wroth, and went to make war*; And there is in Truth, scarce any *VVar*, but what is of the *Dragons* kindling. The *D*ivel is that *Vulcan*, out of whose Forge come the instruments of our *VVars*, and it is he that finds us Employments for those Instruments. We read concerning *Dæmoniacks*, or people in whom the *D*evil was, that they would cut and wound themselves; and so, when the *D*evil is in Men, he puts 'em upon dealing in that barbarous fashion with one another. *VVars* do often furnish him with some Thousands of Souls in one Morning from one Acre of Ground; and for the sake of such *Thyestæan* Banquets, he will push us upon as many *VVars* as he can.

Once more, why may not *Storms* be rekoned among those *VVoes*, with which the Devil do's disturb us? It is not improbable, that *Natural Storms* on the World, are often of the Devils raising. We are told in Job. 1. 11. 12, 19. that the *D*evil made a *Storm*, which Hurricano'd the House of *Job*, upon the Heads of them that were feasting in it

*Part*

*Paracelsus* could have informed the Devil, if he had not been informed, as be sure he was before, That much *Aluminious* matter, with *Salt-Peter* not roughly prepared, be mixed, they will send up a Cloud of Smoke, which will come down in Rain. But undoubtedly the *Devil* understands as well the way to make a *Tempest*, as to turn the *VVinds* at the Solicitation of a *Laplander*; Whence perhaps it is, that Thunders are observed oftner to break upon *Churches*, than upon any other *Buildings*; and besides many a *Man*, yea many a *Ship*, yea many a *Town* has miscarried, when the *Devil* has been permitted from above to make an *Horrible tempest*. However that the *Divel* has raised many Metaphorical *Storms* upon the Church, is a thing, than which there is nothing more notorious. It was said unto Believers, in Rev. 2. 10. *The Devil shall cast some of you into Prison.* The *Devil* was he that at first set *Cain* upon *Abel*, to butcher him, as the Apostle seems to suggest, for his Faith in God, as a *Rewarder*. And, in how many *Persecutions*, as well as *Heresies*, has the Devil been ever since Engaging all the Children of *Cain*! That *Serpent* the Devil has acted his cursed *Seed*, in unwearied Endeavours to have them, *Of whom the World is not worthy*, treated as those who are, *Not Worthy to live in the World*. By the Impulse of the Devil, tis that first the old *Heathens*, and then the mad *Arians*, were *Pricking Briars*, to the true Servants of God; and that the *Papists* that came after them, have out-done them all, for Slaughters, upon those that have been *Accounted*

*ted as the sheep for the Slaughters.* The late *French Persecution*, is perhaps the Horriblest that ever was in the World: and as the Devil of *Mascon* seems before to have meant it, in his outcries, upon, *The miseries preparing for the poor Hugonots!* thus it has been all acted, by a singular Fury of the old Dragon inspiring of his Emissaries.

But in reality, *Spiritual Woes*, are the *Principal Woes*, among all those that the Devil would have us undone withal. *Sins* are the worst of *Woes*; and the Devil seeks nothing so much, as to plunge us into *Sins*. When men do commit a Crime for which they are to be Indicted, they are usually, *Mov'd by the Instigation of the Devil.* The Devil will put *Ill Men* upon being *worse*. Was it not *he*, that said in 1 *King* 22. 22. *I will go forth, and be a Lying Spirit in the Mouth of all the Prophets?* Even so, the Devil becomes an *Unclean* Spirit, a *Drinking* Spirit, a *Swearing* Spirit, a *Worldly* Spirit, a *Passionate* Spirit, a *Revengful* Spirit, and the like, in the Hearts of those that are already too much of such a Spirit; and thus, they become Improv'd in Sinfulness. Yea, the Devil will put *Good Men* upon doing *Ill*. Thus we read, in 1 *Chron.* 21. 1. *Satan provoked David to Number Israel.* And so, the Devil *provokes* men that are Eminent in Holiness, unto such Things as may become eminently pernicious; he *provokes* them especially unto *Pride*, and unto many unsuitable Emulations. There are likewise most lamentable Impressions, which the Devil makes upon the *Souls* of men, by way of punish-

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ment upon them for their *Sins.* 'Tis thus, when an Offended God, puts the *Souls* of men over into the Hands of that Officer, *Who has the Power of Death, that is, the Devil.* It is the woful misery of Unbelievers, in 2 Cor. 4. 4. *The God of this World has blinded their minds.* And thus it may be said of those Woful Wretches, whom the *Devil* is a God unto, *The Devil so Muffles them, that they cannot see the things of their Peace.* And, *The Devil so Hardens them, that nothing will awaken their cares about their Souls:* How come so many to be *Seared* in their Sins? 'Tis the Devil, that with a Red Hot Iron fetch't from his Hell, does *cauterise* them. Thus 'tis, till perhaps at last they come to have a *Wounded Conscience* in them, and the Devil has often a share in their Torturing and Confounding Anguishes. The *Devil* who Terrify'd *Cain*, and *Saul*, and *Judas*, into Desperation, still becomes a *King of Terrors*, to many Sinners, and frights them from laying hold on the Mercy of God in the Lord Jesus Christ. In these regards, *Wo to us, when the Devil comes down upon us.*

*Proposition V.*

Toward the *End* of his *Time* the *Descent* of the *Devil* in *Wrath* upon the World, will produce more *woful Effects*, than what have been in *Former Ages.* The *Dying* Dragon, will bite more Cruelly, & sting more Bloodily than ever he did before: The *Death-pangs* of the Devil will make him to be more

of

of a *Devil* than ever he was; and the Furnace of this *Nebuchadnezzar* will be heated *seven times* hotter, just before its putting out.

We are in the first place, to Apprehend, That there is a *Time* fixed and stated by God, for the Devil to enjoy a Dominion over our *sinful* and therefore *woful* World. The *Devil* once Exclaimed, in Mat. 8. 29. *Jesus, thou Son of God, art thou come hither to Torment us before our Time?* It is plain, That until the *Second* Coming of our Lord, the *Devil* must have a *Time* of plaguing the World, which he was afraid, would have Expired at His *First*. The Devil is, *By the wrath of God, the Prince of this World*; and the *Time* of his Reign, is to continue until the *Time*, when our Lord Himself, shall, *Take to Himself, his great Power and Reign.* Then 'tis that the Devil shall hear the Son of God, swearing with loud Thunders against him, *Thy Time shall now be no more!* Then shall the Devil with his Angels, receive their Doom, which will be, *Depart into the Everlasting Fire prepared for you.*

We are also to Apprehend, that in the *mean time*, the Divel can give a shrowd guess, when he drawes near to the *End of his Time.* When he saw Christianity enthron'd among the *Romans*, it is here said, in our *Rev*, 12 12, *He knows he hath but a short time.* And how does he *know* it? Why, *Reason* will make the Divel to *know* that God won't suffer him to have *the Everlasting Dominion*; & that when God has once begun to rescue the world out of his hands

He'l

Heel go through with it, until *The Captives of the Mighty shall be taken away and the prey of the Terrible shall be delivered.* But the Divel will have *Scripture* also, to make him *Know* that when his Antichristian Vicar the *seven headed Beast* on the *seven-hilled* City, shall have spent his determined years, *he* with his Vicar must unavoidably go down into the *Bottomless Pitt.* It is not Improbable, that the Divel often hears the *Scripture* expounded in our congregations; yea that we never Assemble without a *Satan* among us. As there are some Divines, who do with more uncertainty conjecture, from a *certain Place* in the Epistle to the *Ephesians,* That the Angels do sometimes come into our Churches, to gain some Advantage from our Ministry. But be sure our *Demonstrable Interpretations,* may give Repeated Notices to the Divel, *That his time is almost out*: and what the preacher says unto the *Young Man, Know thou, that God will bring thee into Judgment!* THAT may our Sermons tell unto that *Old Wretch, Know thou, that the time of thy Judgment is at hand*;

But we must now, likewise, Apprehend, that in *such a time,* the *Woes* of the world, will be heightened, beyond what they were at *any Time* yet from the foundation of the world. Hence tis, that the Apostle has forewarned us, in 2. *Tim.* 3. 1. *this know, that in the last days, perillous times shall come.* Truly, when the Divel *knows,* that he is got into his *Last days,* he will make *Perillous Times* for us; the times will grow more full of *Divels,* and therefore more full of *Perils,* than ever they were before. Of this if we

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would *Know*, what cause is to be assigned; It is not only, because the *Divel* growes more *Able* and more *Eager* to Vex the world; but also, and cheefly, Because the world is more *worthy* to be Vexed by the *Divel*, than ever heretofore. The *Sins* of men in this Generation, will be more *mighty Sins*, than those of the Former Ages; men will be more Accurate & Exquisite, & Refined in the Arts of *Sinning*, than they use to be. And besides, their own sins, the sins of all the Former Ages will also lie upon the sinners of this generation. Do we ask why the *mischievous powers of darkness* are to prevail more in our days, than they did in those that are past & gone! Tis because that men by sinning over again the sins of the Former days, have a *Fellowship with all those unfruitful works of darkness*. As 'twas said in *Matth.* 23. 36. *All these things shall come upon this generation*; so, the men of the *Last generation*, will find themselves involved in the guilt of all that went before them. Of Sinners tis said, *They Heap up Wrath*; and the sinners of the *Last generations* do not only add unto the *Heap* of sin that has been pileing up, ever since the Fall of man, but they Interest themselves in every sin of that enormous Heap. There has been a *Cry* of sin in all Former Ages going up to God, *That the Divel may come down*! and the sinners of the *Last generations*, do sharpen and louden that *cry*, until the thing do come to pass, as Destructively as Irremediably. From whence it follows, that the Thrice Holy God, with His Holy Angels, will now after a sort more *Abandon* the World, than in the former Ages. The Roaring Impieties of the *Old World*,

at

t last gave Mankind such a Distaste in the Heart f the Just God, that he came to say, *It Repents ne, that I have made such a Creature*! And however, may be but a witty Fancy, in a Late Learned Vriter, that the *Earth* before the Flood was near r to the *Sun*, than it is at this Day; and that Gods Hurling down the *Earth* to a further Distance from he *Sun*, were the cause of that Flood; yet we nay fitly enough say, that men perished by a *Reection* from the God of Heaven. Thus, the Enlanc'd Impieties of this *our World*, will Exasperate he Displeasure of God, at such a rate, as that he vill more *Cast us off*, than heretofore; until at last, He do with a more than ordinary Indignation ay, *Go Devils*; *do you take them, and make them beond all former measures miserable*!

If Lastly, We are inquisitive after Instances of hose Aggravated *Woes*, with which the Devil will owards the *End* of his *Time* assault us; Let it be Remembred, That all the Extremities which were oretold by the *Trumpets* and the *Vials* in the Apocalyptic Schemes of these things, to come upon the world, were the *woes* to come from the *wrath* of the Divel, upon the *shortning* of his *Time*, The horrendous desolations that have come upon mankind, by he Irruptions of the old *Barbarians* upon the Roman World, and then of the *Saracens*, and since, of the *Turks*, were such *woes*, as men had never seen before. The Infandous *Blindness* and *Vileness* which then came upon mankind, and the Monstrous *Croisadoes* which thereupon carried the Roman world by the Millions

Millions together unto the ſhambles, were alſo ſuch *woes* as had never yet had a Parallel. And yet theſe were ſome of the things here intended, when it was ſaid, *wo! For the Divel is come down in Great wrath, having but a ſhort Time.*

But beſides all theſe things, and beſides the Increaſe of *Plagues* & *Wars*, and *Storms*, and *Internal Maladies* now in our days, there are eſpecially two moſt extraordinary *Woes*, one would fear, will in theſe days become very ordinary. One *Woe* that may be look'd for is, A frequent Repetition of *Earthquakes*, and this perhaps by the energy of the Divel in the *Earth*. The Divel will be clap't up, as a Priſoner in or near the Bowels of the earth, when once that *Conflagration* ſhall be diſpatch'd, which will make, *The New Earth wherein ſhall dwell Righteouſneſs*; and that *Conflagration* will doubtleſs be much promoted, by the Subterraneous *Fires*, which are a cauſe of the *Earthquakes* in our Dayes. Accordingly, we read, *Great Earthquakes in divers places*, enumerated among the Tokens of the *Time* approaching, when the Devil ſhall have no longer *Time*. I ſuſpect, That we ſhall now be viſited with more Uſual, and yet more Fatal *Earthquakes*, than were our Anceſtors; inaſmuch as the *Fires* that are ſhortly to, *Burn unto the Loweſt Hell, and ſet on Fire the Foundations of the Mountains*, will now get more Head than they uſe to do; and it is not impoſſible, that the Devil, who is e're long to be puniſhed in thoſe *Fires*, may aforehand augment his Deſert of it, by having an hand in

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ng some of those *Fires*, for our *Detriment*. arned Men have made no scruple to charge the evil with it; *Deo permittente, Terræmotus causat.* he Devil surely, was a party in the *Earthquake*, hereby the Vengeance of God, in one black ight sunk Twelve considerable Cities of *Asia*, the Reign of *Tiberius*. But there will be more ch *Cataſtrophe*'s in our Dayes! *Italy* has lately een *Shaking*, till its *Earthquakes* have brought Ruies at once upon more than thirty Towns; but will within a little while, *ſhake* again, and *ſhake* ll the Fire of God have made an Entire *Etna* of . And behold, This very Morning, when I was ntending to utter among you ſuch Things as theſe, e are caſt into an *Heartquake* by Tidings of an *Earthquake* that has lately happened at *Jamaica*: n horrible *Earthquake*, whereby the *Tyrus* of the Engliſh *America*, was at once pull'd into the Jawes f the Gaping and Groaning Earth, and many Hundreds of the Inhabitants buried alive. The Lord ſanctifie ſo diſmal a Diſpenſation of his Providence, unto all the *American* Plantations! But be aſſured, my Neighbours, the *Earthquakes* are not over yet! We have not yet ſeen *the Laſt*. And then, Another *Wo* that may be Look'd for is, The Devils being now let Looſe in *preternatural Operations* more than formerly; & perhaps in *Poſſeſſions* & *Obſeſſions* that ſhall be very marvellous. You are not Ignorant, That juſt before our Lords *Firſt Coming*, there were moſt obſervable Outrages committed by the Devil upon the Children of Men:

And

And I am ſuſpicious, That there will again be an unuſual Range of the Devil among us, a little before the *Second Coming* of our Lord, which will be, to give the laſt ſtroke in, *Deſtroying the Works of the Devil.* The *Evening Wolves* will be much abroad, when we are near the *Evening* of the World. The Devil is going to be Diſlodged of the *Air*, where his preſent Quarters are; God will with flaſhes of hot *Lightning* upon him, cauſe him to *fall as Lightning* from his Ancient Habitations: And the *Raiſed Saints* will there have a *New Heaven*, which, *We expect according to the Promiſe of God.* Now, a little before this thing, you'l be like to ſee the Devil, more *ſenſibly* and *viſibly* Buſy upon *Earth* perhaps, than ever he was before: You ſhall oftner hear about *Apparitions* of the Devil, and about poor people ſtrangely Bewitched, *Poſſeſſed* and *Obſeſſed*, by Infernal Fiends. When our Lord is going to ſet up His Kingdom, in the moſt *ſenſible* and *viſible* manner that ever was, and in a manner anſwering the *Tranſfiguration* in the Mount, it is a thouſand to one, but the Devil will in ſundry parts of the World, aſſay the like for Himſelf, with a moſt Apiſh Imitation: and Men, at leaſt in *ſome* Corners of the World, and perhaps in *ſuch* as God may have ſome ſpecial Deſigns upon, will to their Coſt, be more Familiarized with the *World of Spirits* than they had been formerly.

So that, in fine, if juſt before the *End* when the *Times of the Jews* were to be finiſhed, a man then ran about every where, crying, *Woe to the Nation! Woe*

*the City! Wo to the Temple! Wo! Wo! Wo!* uch more may the descent of the Devil, just be- re his *End*, when also the *Times of the Gentiles* will finished, cause us to cry out, *Wo! Wo! Wo!* *cause of the Black things that Threaten us!*

But it is now Time to make our Improvement what has been said. And, first, we shall enter- in ourselves with a few *Corollaries*: deduced from hat has been thus asserted.

*Corollary I.*

What cause have we to bless God, for our pre- rvation from the *Devils wrath*, in this which may o reasonably be call'd the *Devils World*! While e are in, *this present evil world*, We are continually rrounded with swarms of those Devils, who make is *present world*, become so *evil*. What a wonder Mercy is it, that no *Devil* could ever yet make prey of us! We can set our foot no where t we shall tread in the midst of most Hellish *attle-Snakes*; and one of those *Rattle-Snakes* once hro' the mouth of a Man on whom he had Sie- d, hissed out such a Truth as this, *If God would e me loose upon you*, I *should find enough in the Best of u all, to make you all mine.* What shall I say? he *Wilderness* thro' which we are passing to the *romised Land*, is all over fill'd with, *Fiery flying pents.* But blessed be God; None of them have ithertο so fastned upon us, as to confound us utter- ! All our way to Heaven, lies by the *Dens of Lions*,

*Lions*, and the *Mounts of Leopards*; there are incredible Droves of Divels in our way. But have we safely got on our way thus far? O let us be thankful to our Eternal preserver for it. It is said in Psal. 76. 10. *Surely the wrath of Man shall praise thee, and the Remainder of wrath shalt thou restrain.* But *surely* It becomes us to praise God, in that we have yet sustain'd no more Damage by the *wrath of the Devil*, and in that he has restrain'd that Overwhelming *wrath*. We are poor Travellers in a World, which is as well the Devils *Field*, as the Devils *Gaol*; a World, in every Nook whereof, the Devil is encamped, with *Bands of Robbers*, to pester all that have their *Face looking Zion-ward*: And are we all this while preserved from the undoing Snares of the *Devil*! it is, *Thou, O keeper of Israel, that hast hitherto been our Keeper*! And therefore, *Bless the Lord, O my soul, Bless his Holy Name, who has redeemed thy Life from the Destroyer*!

*Corollary. II.*

We may see the rise of those multiply'd magnify'd, and Singularly stinged Afflictions, with which *aged* or *dying Saints* frequently have their *Death* Prefaced, & their *Age* embittered. When the Saints of God are going to leave the World, it is usually a more *Stormy World* with them, than ever it was; and they find more *Vanity*, and more *Vexation* in the world than ever they did before. It is true, *That many are the afflictions of the Righteous*

but

it a little before they bid adieu to all those many *fflictions*, they often have greater, harder, Sorer, oads thereof laid upon them, than they had yet ndured. It is true, *That thro' much Tribulation we ust enter in the Kingdom of God*; but a little before ir *Entrance* thereinto, our *Tribulation* may have some arper accents of Sorrow, than ever were yet upon . And what is the cause of this! It is indeed the *aithfulness of our God unto us*, that we should find e *Earth* more full of *Thorns* and *Briars* than ever, ist before he fetches us from *Earth* to *Heaven*; hat so we may go away the more willingly, the nore easily, and with less Convulsion, at his calling or us. O there are *ugly Ties*, by which we are astned unto this world; but God will by *Thorns nd Briars* tear those *Ties* asunder. But, *Is ot the Hand of Joab here?* Sure, There is the *wrath* f the *Devil* also in it. A little before we step in- o Heaven, the *Devil* thinks with himself, *My time o abuse that Saint is now but short*; *what Mischief I m to do that Saint, must be done quickly, if at all*; *e'l shortly be out of my Reach for ever.* And for this ause he will now fly upon us with the Fiercest fforts and Furies of his *Wrath.* It was allowed nto the *Serpent*, in Gen. 2. 15. *To Bruise the Heel.* Why, at the *Heel*, or at the *Close*, of our Lives, he *Serpent* will be nibbling, more than ever in our Lives before: and it is, *Because now he has but a hort time.* He knows, That we shall very shortly

be

be, *Where the Wicked ceaſe from Troubling, and where the Weary are at Reſt*; wherefore that *Wicked* one will now *Trouble* us, more than ever he did, and we ſhall have ſo much *Diſreſt*, as will make us more *weary* than ever we were, of things here below.

*Corollary. III*

What a Reaſonable Thing then is it, that they whoſe *Time* is but *ſhort*, ſhould make as great *Uſe* of their *Time*, as ever they can! I pray, let us learn ſome *good*, even from the *Wicked One* himſelf. It has been adviſed, *Be Wiſe as Serpents*: why, there is a peece of *Wiſdom*, whereto that *old Serpent*, the *Divel* himſelf, may be our Monitor. When the *Divel* perceives his *Time* is but *ſhort*, it puts him upon *Great Wrath*. But how ſhould it be with *us*, when we perceive that our *Time* is but *ſhort*? why, it ſhould put us upon *Great Work*. The motive which makes the *Divel* to be more full of *wrath*, ſhould make us more full of *warmth*, more full of *watch*, and more full of *All Diligence to make our Vocation, and Election ſure*. Our *Pace* in our Journey *Heaven-ward*, muſt be Quickened, if our *ſpace* for that Journey be ſhortened: even as Iſrael went further the *two laſt* years of their Journey *Canaan-ward*, than they did in *Thirty eight* years before. The Apoſtle brings this, as a *ſpur* to the Devotions of Chriſtians, in. 1. *Cor.* 7. 29. *This I ſay, Bretheren, the time is ſhort*. Even ſo, *I ſay* this day; ſome things I lay before you, which I do only *think*, or *gueſs*, but here is a thing which I venture to *ſay* with all the

freedom

reedom Imaginable. You have now a *Time* to *Get* ood; even a *Time* to make sure of *Grace and Glory*, *nd every good thing*, by true Repentance; But, *This say, the time is but short.* You have now *Time* to *Do* ood; even to *serve out your generation*, as by the *Will*, for the *Praise* of God; *But, This I say the time is t short.* And what I say thus to *All*-People, I say to *ll* People, with a Peculiar Vehemency: Syrs, It Cannot be long, before your *Time* is out; there are but few Sands Left in the glass of your *Time:* And it of all things the saddest, for a man to say, *My Time done but my work undone!* O then, *To work* as fast as ou can; and of Soul-Work, and Church-Work, ispatch as much as ever you can. Say to all *Hinances*, as the Gracious *Jeremiah Burrows* would metimes to *Visitants*: *You'l excuse me if I ask you to short with me, for my work is great, and my Time is t short.* Methinks every *Time*, we hear a clock, see a watch, we have an Admonition given us, hat our *Time* is upon the *wing*, and it will all be ne within a little while. I Remember I have read a famous man, who having a *Clock-Watch* long ing by him, out of Kilture in his Trunk, it unactintably Struck *Eleven* just before he *Dy'd*. hy, there are many of you, for whom I am to that office this day: I am to tell you, *You are e to your Eleventh Hour*; there is no more than a *welfth Part* at most, of your life yet behind. But we neglect our business, till our *short Time* shall reduced into *None*, then, *wo to us, for the great ath of God will send us down from whence there is Redemption.*

*Corollary. IV.*

How wellcome should a *Death in the Lord*, be unto them, that belong not unto the *Divel*, but unto the Lord! While We are sojourning in this world, we are in what may upon too many accounts be called *The Divels Country:* we are where the *Divel* may *Come down* upon us in *Great Wrath* continually. The day when God shall take us out of this world will be, *The Day when the Lord will deliver us from the Hand of all our enemies, and from the Hand of Satan.* In such a day, why should not our Song be that of the Psalmist, *Blessed be my Rock, and let the God of my Salvation be Exalted!* While we are here, we are in *the Valley of the shadow of Death*; and what is it that makes it so! Tis's becauſe the *Wild Beasts of Hell* are lurking on every side of us, & every minute ready to Salley forth upon us. But our *Death* will fetch us out of that *Valley*, and carry us where we shall be, *For ever with the Lord.* We are now under the daily *Buffetings* of the Divel, and he does moleſt us with such *Fiery Darts*, as cause us even to cry out, *I am weary of my Life.* Yea, but are we as *Willing to Dy*, as, *Weary of Life?* Our Death will then soon set us where we cannot be Reach'd by the, *Fist of Wickedness*: and where the, *Perfect can not be shotten at.* It is said, in Rev. 14. 13. *Blessed are the Dead, which Dy in the Lord, They Rest from their Labours.* But we may say, *Blessed are the Dead in the Lord, inasmuch they Rest from the Devils!* O

Dy

*ying* will be but our *Taking Wing*: When, attend-
l with a Convoy of Winged Angels, we shall be
nvey'd into that Heaven, from whence the *De-*
l having been thrown, he shall never more come
ither after us. What if God should now say to
, as to *Moses, Go up and Dy!* As long as we *Go up*,
hen we *Dy*, Let us receive the Message with a
yful Soul; we shall soon be there, where the
evil can't *Come Down* upon us. If the, *God of*
*Life*, should now send that Order to us, which
gave to *Hezekiah, Set thy House in Order, for thou*
*it Dy, and not Live*; We need not be cast into
ch deadly Agonies thereupon, as *Hezekiah* was:
e are but going to that *House*, the Golden Doors
hereof, cannot be Entred by the Devil that here
d use to Persecute us. Methinks, I see the De-
rted *Spirit* of a Believer, Triumphantly carried
ro' the Devils *Territories*, in such a Stately and
ery, Chariot, as the *Spiritualizing Body* of *Elias*
d; methinks, I see the Devil, with whole Flocks
*Harpies*, grinning at this Child of God, but un-
le to fasten any of their Griping Talons upon
m: And then, upon the utmost Edge of our
*mosphære*, methinks I over-hear the Holy Soul,
th a most Heavenly Gallantry deriding the
feated *Fiend*, and saying, *Ah! Satan! Return*
*thy Dungeons again; I am going where thou canst*
*come for ever!* O 'tis a Brave Thing so to
y! And especially so to Dy, in *Our Time*. For,
' when we call to mind, *That the Devils Time*
*now but short*, it may almost make us wish to

*Live* unto the *End* of it; and to ſay with the Pſalmiſt, *Becauſe the Lord will ſhortly appear in His Glory, to Build up Zion. O my God, Take me not away in the midſt of my Dayes!* Yet when we bear in mind, *That the Devils Wrath is now moſt Great*, it would make one willing to be, *Out of the Way*. Inaſmuch as now is the Time for the doing of thoſe things in the proſpect whereof *Balaam* long ago cry'd out, *Who ſhall live when ſuch Things are done!* We ſhould not be inordinately loth to *Dy* at ſuch a Time. In a word, The *Times* are ſo *Bad*, that we may well count it, as *Good* a *Time* to Dy in, as ever we ſaw.

*Corollary. V.*

Good News for the *Iſrael* of God, and particularly for His *New-Engliſh Iſrael!* If the Devils *Time* were above a *Thouſand Years ago*, pronounced, *Short*, What may we ſuppoſe it now in *Our* Time? Surely *We* are not a *Thouſand Years* diſtant from thoſe Happy *Thouſand Years* of reſt and peace, and [which is better] *Holineſs*, reſerved for the people of God in the latter days; and if we are not a *Thouſand Years* yet ſhort of that Golden Age, there is cauſe to think, that we are not an *Hundred*. That the bleſſed *Thouſand Years* are not yet begun, is abundantly clear from this, *We do not ſee the Devil bound*; No, the Devil was never more let *Looſe* than in our *Days*; and it is very much that any ſhould imagine other-

wiſe

vise: But the same thing that proves the *Thousand Years* of Prosperity for the Church of God, UNDER THE WHOLE HEAVEN, to be not yet *Begun*, do's also prove, that it is not very *far Off*; and that is the prodigious *Wrath* with which the Devil do's in our Days Persecute, yea, Desolate the World. Let us cast our Eyes almost where we will, and we shall see the *Devils* Domineering at such a rate as may justly fill us with astonishment; it is Quæstionable whether *Iniquity* ever were so Rampant, or whether *Calamity* were ever so Pungent, as in this Lamentable *Time*; We may truly say, *Tis the Hour and the Power of Darkness.* But, tho' the *Wrath* be so *Great*, the *Time* is but *Short*: When we are perplexed with the *Wrath* of the Devil, the *Word* of our God at the same time unto us, that, in Rom. 16. 20. *The God of Peace shall bruise Satan under your feet SHORTLY.* SHORTLY, didst thou say, Dearest Lord! O! Gladsome word! Amen, *Even so, Come, Lord! Lord Jesus, Come Quickly! We shall never be rid of this Troublesome Devil, till, Thou do come to Chain him up!*

But because the people of God, would willingly be told *Whereabouts* we are with reference to the *Wrath and the Time*, of the Devil, you shall give me leave humbly to set before you a few, *Conjectures.*

*The first Conjecture.*

The Devils *Eldest Son* seems to be towards the

*End*

*End* of his last *Half-time*; and if it be so, the Devils *Whole-time*, cannot but be very near it's *End*. It is a very scandalous thing that any *Protestant*, should be at a loss where to find, *The Anti-Christ*. But, we have sufficient Assurance, that the Duration of *Antichrist*, is to be but for a *Time*, and for *Times*, and for *Half a time*; that is for *Twelve-hundred and Sixty Years*. And indeed, those *Twelve Hundred and Sixty years*, were the very Spott of *Time* left for the *Devil*, and meant when 'tis here said, *He has but a short time*. Now, I should have an *Easy Time* of it, if I were never put upon an *Harder Task*, than to produce what might render it extreamly probable, That Antichrist entred his last *Half-time*, or the Last *Hundred* and *Fourscore* years of his Reign, *at* or soon *after* the Celebrated *Reformation* which began at the year 1517 in the former Century. Indeed, it is very agreeable to see how Antichrist then Lost *Half* of his Empire; and how that *Half* which then became *Reformed*, have been upon many accounts little more than *Half-Reformed*. But by this Computaion, we must needs bee within a very few years of such a *Mortification* to befall the See of *Rome*, as that Antichrist who ha's lately been planting (what proves no more lasting than) a *Tabernacle in the Glorious Holy Mountain between the Seas*, must quickly, *Come to his End and none shall help him*. So then, within a very little while, we shall see the Devil stript of the Grand, yea, the Last, *Vehicle*, wherein he will be capable to abuse our World. The *Fires*, with which, *That Beast*, is to be consumed,

ned, will so singe the Wings of the *Devil* too, that he shall no more set the Affairs of *this* world on *Fire*. Yea, they shall both go into the same *Fire*, to be *tormented for ever and ever.*

*The Second Conjecture.*

That which is, perhaps, the greatest Effect of the *Divels Wrath*, seems to be in a manner at an *end*: and this would make one hope that the *Divels Time* cannot be far from its *end*. It is in PERSECUTION, that the *wrath* of the Divel uses to break forth, with its greatest Fury. Now there want not Probabilities, that the *Last Persecution* intended for the Church of God, before the Advent of Our Lord, has been upon it. When we see the, *Second Wo Passing away*, we have a fair signal given unto us, *That the Last Slaughter of our Lords Witnesses is over*: and then what QUICKLY followes? The Next thing is, *The Kingdomes of this World, are become the Kingdomes of Our Lord, and of His Christ*: and then *Down* goes the Kingdome of the Divel, so that he cannot any more *come down* upon us. Now, the Irrecoverable & Irretrievable Humiliations that have Lately befallen the *Turkish Power*, are but so many Declarations of the, *Second Wo Passing away*. And the dealings of God with the *European* parts of the world, at this day, do further strengthen this our Expectation. We *do* see, *At this Hour a great Earth-Quake all Europe over*: and we *shall* see, that this *Great Earth-quake*, and these great Commotions, will

but

but Contribute unto the Advancement of Our Lords Hitherto-Depressed Interests. Tis also to be Remark'd that, A Disposition to Recognize the *Empire* of God over the *Conscience* of man, does now prevail more in the world than formerly; & God from on High more touches the Hearts of Princes & Rulers with an Averseness to Persecution. Tis Particularly the unspeakable Happiness of the English Nation, to be under the Influences of that Excellent Queen, who could say, *Inasmuch as a man cannot make himself Believe what he will, why should we Persecute men for not Believing as we do! I wish I could see all good men of one mind; but in the mean time I pray, let them however Love one another.* Words Worthy to be written in Letters of Gold! and by *us* the more to be considered, because to one of *Ours* did that Royal Person Express Her Self so Excellently, so Obligingly. When the late King *James* published his Declaration for, *Liberty of Conscience*, a Worthy Divine in the Church of *England*, then studying the *Revelation*, saw cause upon *Revelational* Grounds, , to Declare himself in such words as these, *Whatsoever others may intend or design by this Liberty of Conscience, I cannot believe, that it will ever be recalled in* England, *as long as the World stands.* And you know how Miraculously the *Earth-Quake* which then immediately came upon the Kingdom, has established that *Liberty*! But that which exceeds all the tendencies this way, is, The Dispensation of God at this Day, towards the blessed *Vaudois.* Those Renowned *Waldenses*, which were a sort of *Root* unto all the Protestant Churches,

were

ere never dissipated, by all the Persecutions of any Ages, till within these few years, the *French* ing and the *Duke of Savoy* Leagued for their Dis- ation. But just *Three years and half after* the *scat- ing* of that Holy people, to the Surprise of all the orld, a *Spirit of life from God* is come into them; d having with a Thousand Miracles Repossessed emselves of their antient Seats, their Hot *Persecu-* is become their great *Protector*. Whereupon e Reflection of the Worthy person, that writes e story is, *The Churches of* Piemont, *being the Root the Protestant Churches, They have been the first Esta- shed; the Churches of other places, being but the Bran- es, shall be Established in due time, God will deliver em speedily, He has already delivered the Mother, and e will not long leave the Daughter behind: He will Fi- sh what he has Gloriously begun!*

*The Third Conjecture.*

There is a *Little Room* for Hope, that the *reat Wrath* of the Devil, will not prove the resent Ruine of our poor *New-England* particular. I believe, there never was poor Plantation, more Pursued by the *Wrath* of the *Devil*, than our poor *New-England*; d that which makes our Condition very much e more deplorable is, That the *Wrath* of the *reat God* Himself, at the same Time also pres- s hard upon us. It was a Rowsing *Alarm* to e Devil, when a great Company of English

*Protest-*

*Protestants* and *Puritans*, came to Erect Evangelical Churches, in a corner of the World, where he had Reign'd without any Controll for many Ages; and it is a vexing *Eye-sore*, to the Devil that our Lord Christ should be known, and own'd, and preached in this *Howling Wilderness*. Wherefore he has left no *Stone Unturned*, that he might undermine his Plantation, and force us out of our Country.

First, The Indian *Powawes*, used all their Sorceries to molest the First Planters here; but God said unto them, *Touch them not*! Then *Seducing Spirits*, came to *Root* in this Vineyard, but God so Rated them off, that they have not prevail'd much further than the Edges of our Land. After this, we have had a continual *Blast* upon some of our principal Grain, Annually diminishing a vast part of our *Ordinary Food*. Herewithal, Wasting *Sicknesses*, especially Burning, and Mortal Agues, have Shot the Arrows of Death in at our Windows. Next, We have had many Adversaries of our own Language, who have been perpetually assaying to deprive us of those *English Liberties*, in the Encouragement whereof these Territories have been Settled. As if this had not been enough; The *Tawnies* among whom we came, have Watered our Soyl, with the Blood, of many Hundreds of our Inhabitants. Desolating *Fires* also have many times laid the chief Treasure of the whole Province in Ashes. As for *Losses* by Sea, *they*

have

have been multiply'd upon us: and particularly in the present *French War*, the whole English Nation have observed, That no part of the Nation has proportionably had so many Vessels taken, as our poor *New-England*. Besides all which, now at last the Devils are (if I may so speak) *in Person* come down upon us, with such a *Wrath*, as is justly *much*, and will quickly be *more*, the Astonishment of the World. Alas, I may Sigh over *this* Wilderness, as *Moses* did over *his*, in Psal. 90. 7, 9. *We are consumed by thine Anger, and by thy Wrath we are Troubled: All our Dayes are passed away in thy Wrath.* And I may add this unto it, *The Wrath of the Devil took has been Troubling and Spending of us, all our Dayes.*

But what will become of this poor *New-England* after all? Shall we Sink, Expire, Perish, before the *Short Time* of the Devil shall be finished? I must confess, That when I consider the lamentable *Unfruitfulness* of men, among us, under as powerful and perspicuous Dispensations of the Gospel, as are in the World; and when I consider the Declining State of the *Power of Godliness* in our Churches, with the most horrible Indisposition that perhaps ever was, to Recover out of this Declension; I cannot but *Fear* lest it comes to this, and lest an *Asiatic* Removal of Candlesticks come upon us. But upon some other Accounts, I would fain *Hope* otherwise; and I will give *you* therefore the opportunity to Try what Inferences may be drawn from these probable Prognostications.

I say, First, That surely, *America's* Fate, must at the long run, include *New-Englands* in it. What was the Design of our God, in bringing over so many *Europæans* hither of later years? Of what Use or State will *America* be, when the *Kingdom of God* shall come? If it must all be the Devils propriety, while the *Saved Nations* of the other Hæmisphere, shall be, *Walking in the Light of the New Jerusalem*, Our *New-England* has then, 'tis likely, done all that it was Erected for. But if God have a Purpose to make here a Seat for any of, *Those Glorious Things, which are spoken of Thee, O thou City of God*; then even Thou, O *New-England*, art within a very little while of Better Dayes than ever yet have Dawn'd upon thee.

I say, *Secondly*, That tho' there be very *Threatning* Symptoms on *America*, yet there are some *Hopeful* ones. I confess, when one thinks upon the crying Barbarities with which the most of those *Europæans* that have Peopled this New world, became the Masters of it; it looks but *Ominously*. When one also thinks, How much the way of Living in many parts of *America*, is utterly Inconsistent with the very Essentials of *Christianity*; yea, how much Injury and Violence is therein done to *Humanity* it self; it is enough to Damp the Hopes of the most Sanguine Complexion. And the *Frown* of Heaven which has hitherto been upon Attempts of better Gospellizing the Plantations, considered, will but increase the *Damp*. Nevertheless, on the other side, what shall be said of all the

*Promises*

*romises*, That our *Lord Jesus Christ shall have the ttermost parts of the* Earth *for his Possession*? and f all the *Prophecies*, That *All the ends of the* Earth *hall Remember and* Turn *unto the Lord*? Or does it ook *Agreeably*, That such a Rich Quarter of the World, equal in some Regards to all the Rest, hould never be out of the *Devils* Hands, from the rst Inhabitation unto the Last Dissolution of it? Jo sure; why may not the *last* be the *first*? and he *Sun of Righteousness* come to shine *Brightest*, in Climates which it Rose *Latest* upon!

I say, *Thirdly*, That *as* it fares with *Old England*, so t will be most likely to fare with *New-England*. For which cause, by the way, there may be more of the Divine Favour in the present Circumstances of our Dependence on *England*, than we are well aware of. This is very sure, if matters *Go Ill* with our *Mother*, her poor American *Daughter* here, must feel t; nor could our former Happy Settlement have hindred our Sympathy in that Unhappiness. But if matters *Go Well* in the Three Kingdoms; as long as God shall Bless the English Nation, with Rulers that shall Encourage *Piety*, *Honesty*, *Industry*, in their Subjects, and that shall cast a Benign Aspect upon the Interests of our Glorious Gospel, *Abroad* as well as *at Home*; so long, *New-England* will at least keep its Head above Water: and so much the more, for our Comfortable Settlement in such a Form as we are now cast into. Unless, there should be any Singular, Destroying, *Topical Plagues*, whereby an offended God should at last make us

*Rise*;

*Rise* ; But, *Alas, O Lord, what other Hive hast Thou Provided for us!*

I say, *Fourthly*, That the *Elder England* will certainly & speedily be Visited with the *Ancient Loving kindness* of God. When one sees, how strangely the Curse of our *Joshua*, has fallen upon the Persons & Houses of them, that have attempted the Rebuilding of the *Old* Romish *Jericho*, which has there been so far demolished, they cannot but say, That the *Reformation* there, shall not only be maintained, but also pursued, proceeded, perfected ; and that God will shortly there have a *New Jerusalem*. Or, Let a Man in his Thoughts run over ; but the Series of amazing Providences towards the English Nation for the last *Thirty Years* : Let him Reflect, How many *Plots* for the Ruine of the Nation, have been strangely discovered ? yea, How very unaccountably, those very *Persons*, yea, I may also say, and those very *Methods* which were intended for the Tools of that Ruine, have become the Instruments, or Occasions of Deliverances ? A man cannot but say upon these Reflections, as the Wife of *Manoah* once prudently expressed her self, *If the Lord were pleased to have Destroyed us, He would not have shew'd us, all these things.* Indeed, It is not unlikely, that the Enemies of the English Nation, may yet provoke such a *Shake* unto it, as may perhaps exceed any that has hitherto been undergone : the Lord prevent the Machinations of his Adversaries ! But, that *Shake* will usher in the most *Glorious Times*, that ever arose upon the English *Horizon*.

As

s for the *French* Cloud which hangs over *England*, o' it be like to Rain Showers of *Blood* upon a ation, where the *Blood* of the Blessed Jesus, has en too much treated, as an *Unholy Thing*; yet I elieve, God will shortly scatter it: and my Belief grounded upon a Bottom, that will bear it. If nat overgrown *French Leviathan*, should accomliſh any thing like a Conquest of *England*, what ould there be to hinder him from the Universal Empire of the *West*? But the *Visions* of the Western World, in the *Views* both of *Daniel* and f *John*, do assure us, that whatever Monarch, shall vhile the *Papacy* continues, go to smallow up the ten *Kings* which received *Their Power* upon the all of the Western Empire, he must miscarry in he Attempt. The *French Phaetons* Epitaph seems written in that, *Sure Word of Prophecy*!

[ Since the making of this Conjecture, there are Arriv'd unto us, the News of a Victory obtain'd by the *Englisb* over the *French*, which further confirms our Conjecture; and causes us to sing, *Pharaohs Chariots, and his Host, has the Lord cast down into the Sea*; *Thy Right-hand has dashed in pieces the Enemy*! ]

Now, *In the Salvation of* England, the Plantations cannot but *Rejoyce*, and *New-England* also will *be Glad.*

But so much for our *Corollaries*, I hasten to the main Thing designed for your Entertainment. And that is,

An

An Hortatory and Neceſſary
*ADDRESS.*
To a Country now Extraordinarily Alarum'd by the *Wrath* of the *Devil*. Tis this,

LEt us now make a Good and a Right uſe, of the Prodigious *Deſcent*, which the *Devil*, in *Great Wrath*, is at this day making upon our Land. Upon the Death of a Great Man once, an Orator call'd the Town together, crying out, *Concurrite Cives, Dilapſa ſunt veſtra Mœnia!* that is, *Come together, Neighbours, your Town-Walls, are fallen down!* But ſuch is the Deſcent of the Devil at this day upon ourſelves, that I may truly tell you, *The Walls of the whole World are broken down!* The uſual *Walls* of Defence about mankind have ſuch a Gap made in them, that the very *Devils* are broke in upon us, to Seduce the *Souls*, Torment the *Bodies*, Sully the *Credits*, and conſume the *Eſtates* of our Neighbours, with Impreſſions both as *Real* and as *Furious*, as if the *Inviſible* World were becoming *Incarnate*, on purpoſe for the vexing of us. And what uſe ought now to be made of ſo Tremendous a diſpenſation? We are engaged in a *Faſt* this day; but ſhall we try to fetch, *Meat out of the Eater*, and make the *Lion* to afford ſome *Hony* for our *Souls*.

That the Devil, is *Come down unto us with great Wrath*, we find, we feel, we now deplore. In many wayes, for many years, hat the Devil been aſſaying

to

Extirpate the Kingdom of our Lord Jesus here. *New-England* may complain of the Devil, as in Psal. 129. 1,2. *Many a time have they Afflicted me, from my Youth, may,* New-England *now say; many time have they Afflicted me from my Youth; yet they have not prevailed against me.* But now there a more than Ordinary *Affliction,* with which the *Devil* is Galling of us: and such an one as is indeed Unparallellable. The Things Confessed by *Witches* and the Things Endured by *Others,* laid together, mount unto this account of our Affliction. The *Devil,* Exhibiting himself ordinarily as a small *black man,* has decoy'd a fearful Knot of Proud, Froward, Ignorant, Envious, and Malicious Creatures, to List themselves in his Horrid Service, by entring their Names in a *Book* by him Tendred unto them. These *Witches,* whereof above a Score have now *Confessed, and shown their Deeds,* and some are now Tormented by the Devils, for *Confessing,* have met in Hellish *Randezvouzes,* wherein the Confessors do say, they have had their Diabolical Sacrament, imitating the *Baptism* and the *Supper* of our Lord. In these Hellish Meetings, these Monstes have associated themselves to do no less Thing than, *To Destroy the Kingdom of our Lord Jesus Christ, in these parts of the World*; and in order hereunto, First, they each of them have their *Spectres,* or Devils, Commission'd by them, and Representing of them, to be the Engines of their Malice. By these wicked *Spectres,* they Sieze poor People about the Country, with Various and bloody

*Torments*; and of those Evidently Preternatural Torments there are some have Dy'd. They have bewitched some, even so far as to make them *Self-Destroyers*: and others are in many Towns here and there Languishing under their *Evil Hands*. The People thus Afflicted, are miserably Scratched and Bitten, so that the Marks are most *Visible* to all the World, but the causes utterly *Invisible*; and the same *Invisible* Furies, do most Visibly stick *Pins* into the Bodies of the Afflicted, and *Scald* them, & hideously Distort, and Disjoint all their members, besides a thousand other sorts of Plagues beyond these of any Natural Diseases which they give unto them. Yea, they sometimes drag the poor People out of their Chambers, and Carry them over *Trees* and *Hills*, for diverse Miles together. A large part of the Persons tortured by these Diabolical *Spectres*, are horribly Tempted by them, sometimes with fair Promises, and sometimes with hard Threatenings, but alwayes with felt Miseries, to sign the *Devils Laws*, in a Spectral *Book* laid before them; which two or three of these poor Sufferers, being by their Tiresome Sufferings overcome to do, they have immediately been released from all their Miseries, & they appear'd in *Spectre* then to Torture those that were before their Fellow-Sufferers. The *Witches* which by their Covenant with the Devil, are become Owners of *Spectres*, are oftentimes by their own *Spectres* Required and Compelled to give their Consent, for the Molestation of some, which they had no mind otherwise to fall upon; and

Cruel Depredations are then made upon the Vicinage. In the Prosecution of these *Witchcrafts*, among a thousand other unaccountable Things, the *Spectres* have an odd Faculty of Cloathing the most Substantial and Corporeal Instruments of Torture, with *Invisibility*, while the Wounds thereby given have been the most palpable Things in the World; so that the Sufferers assaulted with Instruments of Iron wholly *unseen* to the Standers-by, tho' to their cost seen by themselves, have upon snatching, wrested the Instruments out of the *Spectres* Hands, and every one has then immediately not only *beheld*, but *handled*, an Iron Instrument taken by a Devil from a Neighbour. These wicked *Spectres* have proceeded so far, as to Steal several Quantities of Mony from divers people, part of which Money has before sufficient Spectators been dropt out of the Air into the Hands of the Sufferers, while the *Spectres* have been urging them to Subscribe their *Covenant with Death*. In such extravagant wayes, have these Wretches propounded, the *Dragooning* of as many as they can, into their own Combination, and the *Destroying* of others, with Lingring, Spreading, Deadly Diseases; till our Country should at last become too hot for us. Among the Ghastly Instances of the *Success* which those Bloody Witches have had, we have seen even some of their own *Children*, so Dedicated unto the Devil, that in their Infancy, it is found, the *Imps* have Sucked them, and Rendred them Venemous to a Prodigy. We have also seen

Devils *First* Batteries, upon the Town, where the *First* Church of our Lord in this Colony was Gathered, producing those *Distractions*, which have almost Ruined the Town. We have seen likewise the *Plague* reaching afterwards into other Towns far and near, where the Houses of *Good Men* have the Devils filling of them with terrible Vexations!

This is the *Descent* which, as it seems, the Devil has now made upon us. But that which makes this Descent the more formidable is; The *Multitude* and *Quality* of Persons Accused of an Interest in this *Witchcraft*, by the Efficacy of the *Spectres* which take their Name and Shape upon them; causing very many Good and Wise, men to fear, That many *Innocent*, yea, and some *Vertuous* Persons, are by the Devils in this matter Imposed upon; That the Devils have obtain'd the power, to take on them the *Likeness* of Harmless People, and in that *Likeness* to Afflict other People, and be so abused by Præstigious *Dæmons*, that upon their *Look* or *Touch*, the Afflicted shall be oddly Affected. Arguments from the *Providence* of *God*, on the one side, and from our *Charity* towards *Man*, on the other side, have made This now to become a most Agitated Controversy among us. There is an *Agony* produced in the minds of men, Lest the *Devil* should sham us with *Devices*, of perhaps a finer Thred, than was ever yet practised upon the World. The whole Business is become hereupon so *Snarled*, and the Determination of the Question one way or another, so *Dismal*, that our Honoura-

ble

ble Judges, have a Room for *Jehoshaphats* Exclamation, *We know not what to do!* They have used, as Judges have heretofore done, the *Spectral Evidences*, to introduce their further Enquiries into the *Lives* of the Persons Accused; and they have thereupon, by the wonderful Providence of God, been so strengthened with *Other Evidences*, that some of the *Witch Gang* have been fairly Executed. But what shall be done, as to those against whom the *Evidence* is chiefly founded in the *Dark World?* Here they do solemnly demand our Addresses to the, *Father of Lights*, on their Behalf. But in the mean time, the Devil improves the *Darkness* of this Affair, to push us into a *Blind Mans Buffet*, and we are even ready to be *Sinfully*, yea, Hotly, and Madly, Mauling one another, in the *Dark.*

The Consequence of these things, every *Considerate* man trembles at; and the more, because the frequent Cheats of Passion, and Rumour, do precipitate so many, that I wish I could say, The most were *Considerate.*

But that which carries on the Formidableness of our Trialls, unto that which may be called, *A wrath unto the uttermost*, is this: It is not without the *wrath* of the Almighty *God* Himself, that the *Devil* is permitted thus to come down upon us in *wrath.* It was said, in *Isa.* 9. 19. *Thro the wrath of the Lord of Hosts, the Land is Darkned.* Our Land is *Darkned* indeed; since the *Powers of Darkness* are turned in upon us,; tis a *Dark Time*, yea, a Black Night indeed,

now

now the *Ty-Dogs* of the Pitt, are abroad among us: but, *Itis thro the wrath of the Lord of Hosts!* Inasmuch as the *Fire-brands* of *Hell* it self are used for the Scorching of us, with cause Enough may we cry out, *What means the Heat of this Anger?* Blessed Lord! Are all the other Instruments of thy Vengeance, too Good for the chastisement of such transgressors as we are? Must the very *Devils* be sent out of *Their own place*, to be our Troublers? Must we be lash'd with *Scorpions*, fetch'd from the *Place of Torment*? Must this *Wilderness* be made a Receptacle for the *Dragons of the Wilderness*? If a *Lapland* should nourish in it vast numbers, the Successors of the old *Biarmi*, who can with looks or words bewitch other people, or Sell Winds to Marriners, and have their *Familiar Spirits* which they bequeath to their Children when they dy, and by their Enchanted Kettle-Drums can learn things done a Thousand Leagues off; If a *Swedeland* should afford a Village, where some scores of Haggs, may not only have their Meetings with *Familiar Spirits*, but also by their Enchantments drag many scores of poor Children out of their Bed-Chambers, to be spoiled at their meetings; This, were not altogether a matter of so much wonder! But that *New-England* should this way be haraſſed! They are not *Chaldeans*, that *Bitter, and Hasty Nation*, but they are, *Bitter and Burning* Devils; They are not *Swarthy Indians*, but they are *Sooty Devils*; that are let loose upon us. Ah, Poor *New-England*! Must the plague of *Old Egypt* come upon thee? Whereof we read in *Psal.*

78.

78. 49. *He cast upon them, the fierceness of his Anger, Wrath, and Indignation, and Trouble, by sending Evil Angels among them.* What? O what must next be looked for. Must that which is there next mentioned, be next encountered? *He spared not their soul from death, but gave their life over to the Pestilence.* For my part, when I consider what *Melancthon* saies, in one of his Epistles, *That these Diabolical Spectacles are often Prodigies*; and when I consider, how often people have been by *Spectres* called upon, just before their *Deaths*; I am verily afraid, Lest some wasting *Mortality*, be among the things, which this plague is the *Forerunner* of. I pray God, prevent it!

But now, *What shall we do?*

I. Let the *Devils coming down* in *great wrath* upon us, cause us to *come down* in *great grief* before the Lord. We may truly and sadly say, *We are brought very low! Low*, indeed when the Serpents of the dust, are crawling and coyling about us, and Insulting over us. May we not say, *We are in the very belly of Hell.* when *Hell* it self is feeding upon us? But how *Low* is that! O let us then most Penitently lay ourselves very *Low*, before the God of Heaven, who has thus Abased us. When a Truculent *Nero*, a *Devil* of a man, was turned in upon the World, it was said in, 1. Pet. 5. 6, *Humble yourselves under the mighty hand of God.* How much more now ought we to *Humble ourselves*, under that *Mighty Hand* of that God who indeed has the Devil in a *Chain*, but has horribly lengthened out the *Chain*!

When

When the Old People of God, heard any *Blasphemies* tearing of his Ever-Blessed Name to pieces, they were to *Rend their Cloaths* at what they heard. I am sure, that we have cause to *Rend our Hearts* this Day, when we see what an High Treason has been committed against the most High God, by the Witchcrafts in our Neighbourhood. We may say; and shall we not be *Humbled* when we say it? *We have seen an horrible thing done in our Land!* O 'tis a most humbling thing to think, that ever there should be such an abomination among us, as for a Crue of Humane Race, to renounce their *Maker*, and to unite with the *Devil*, for the Troubling of Mankind, and for people to be, (as is by some confess'd) *Baptized* by a *Fiend* using this form upon them, *Thou art mine, and I have a full power over thee!* afterwards communicating in an Hellish *Bread* and *Wine*, by that Fiend Administred unto them. It was said in Deut. 18.10, 11, 12. *There shall not be found among you an Inchanter, or a Witch, or a Charmer, or a Consulter with Familiar Spirits, or a Wizzard or a Necromancer; For all that do these things are an Abomination to the Lord, and because of these Abominations, the Lord thy God doth drive them out before thee.* That *New-England* now should have these *Abominations* in it, yea, that some of no mean *Profession*, should be found guilty of them: Alas, what *Humiliations* are we all hereby oblig'd unto? O 'Tis a *Defiled Land*, wherein we Live; Let us be Humbled for these *Defiling Abominations*, Lest we be driven out of our Land. It's a very *Humbling* Thing to think,

ink, what Reproaches will be cast upon us, for is Matter, among, *The Daughters of the Philistines.* ndeed, enough might easily be said for the Vindiation of *this* Country from the *Singularity* of this latter, by Ripping up, what has been discovered *others.* *Great Britain* alone, and this also in our yes of *Greatest Light,* has had that in it, which ay divert the Calumnies of an Ill-natured World, om Centring here. They are the words of the evout Bishop *Hall, Satans Prevalency in this Age, most clear in the marvellous Number of Witches a-unding in all places. Now Hundreds are discovered one Shire; and, if Fame Deceive us not, in a Village Fourteen Houses in the North, are found so many this Damned Brood. Yea, and those of both Sexes, ho have Professed much Knowledge, Holiness, and De-otion, are drawn into this Damnable Practice.* I sup-ose the Doctor in the first of those Passages, may efer to what happened in the Year 1645. When o many Vassals of the Devil were *Detected,* that here were *Thirty* Try'd at one time, whereas a-out *Fourteen* were Hang'd, and an Hundred more Detained in the Prisons of *Suffolk* and *Essex.* A-ong other things which many of these Acknow-dged, one was, That they were to undergo cer-ain *Punishments,* if they did not such and such *Hurts,* as were appointed them. And, among the Rest that were then Executed, there was an Old Parson, called, *Lowis,* who Confessed, that he had Couple of *Imps,* whereof *One* was alwayes put-ing him upon the doing of Mischief; Once par-

ticularly,

ticularly, that *Imp* calling for his Consent so
do, went immediately and Sunk a *Ship*, the
under Sail. I pray, Let not *New-England* b
come of an Unsavoury and a Sulphurous R
sentment in the Opinion of the World Abroa
for the Doleful Things which are now falle
out among us, while there are such *Histories* o
other places abroad in the World. Neverthele
I am sure that *we*, the People of *New-Englan*
have cause enough to *Humble* our selves unde
our most *Humbling* Circumstances. We must n
more, be, *Haughty, because of the Lords Ho*
*Mountain among us*; No, it becomes us rather t
be, *Humble, because we have been such an Habita*
*tion of Unholy Devils!*

*II.* Since the Divel is *come down* in *great wrat*
upon us, let not us in our *great wrath* against on
another provide a *Lodging* for him. It was a mos
wholesome caution, in *Eph.* 4. 26. 27. *Let not th*
*Sun go down upon your wrath*: *Neither give place t*
*the Divel.* The Divel is come down to see wha
*Quarter* he shall find among us: and, if his coming
down, do now fill us with *wrath* against one an
other, and if between the cause of the *Sufferers* o
one hand, and the cause of the *Suspected* on t'other,
we carry things to such extreames of *Passion* as are
now gaining upon us, the Devil will Bless himself
to find such a convenient *Lodging* as we shall there
in afford unto him. And it may be that the *wrath*
which we have had against one another has had

more

re then a little Influence upon the coming down
he Divel in that *wrath* which now amazes us.
ve not many of us been *Devils* one unto another
slanderings, for Backbitings, for Animosities? For
, among other causes, perhaps, God ha's permit-
the *Devils* to be Worrying, as they now are,
ong us. But it is high time to leave off all *Devil-*
, when the *Devil* himself is falling upon us: and
is *no time* for us to be Censuring and Reviling
e another, with a *Devilish* Wrath, when the
*ath* of the *Devil* is annoying of us. The way for
to out-wit the Devil, in the *Wiles* with which he
w *Vexes* us, would be for us, to join as one man
our cries to God, for the Directing, and Issu-
of this Thorny Business; but if we do not *Lift*
our Hands to Heaven, *Without Wrath*, we cannot
n do it *without Doubt*, of speeding in it. I am
amed when I read French Authors giving this
haracter of Englishmen [ *Ils se haissent Les uns les*
*res, et sont en Division Continuelle.* ] *They hate one*
*another, and are always Quarrelling one with ano-*
*r.* And I shall be much more ashamed, if it be-
me the Character of *New-Englanders*; which is
deed, what the Devil would have. *Satan* would
ake us *Bruise* one another, by breaking of the
*ace* among us; but O let us disappoint him. We
nd of a thing that sometimes happens to the *Devil*,
hen he is foaming with his *Wrath*, in Mat. 12.
. *The unclean Spirit seeks rest, and finds none.* But
e give *Rest* unto the Devil, by *Wrath* one against
nother. If we would lay aside all fierceness, and
keeness,

keeneſs, in the diſputes which the Devil has rai
among us; and if we would uſe to one anot
none but the, *Soft Anſwers, which Turn away Wr*
I ſhould hope that we might light upon ſuch Co
ſels, as would quickly Extricate us out of our *La*
*rinths*. But the Old *Incendiary* of the world, is co
from Hell, with *Sparks* of Hell-Fire Flaſhing on eve
ſide of him; and we make ourſelves *Tynder* to t
Sparks. When the Emperour *Henry* III. kept t
Feaſt of *Pentecoſt*, at the City *Mentz*, there aroſ
Diſſenſion among ſome of the People there, whi
came from words to Blows, and at laſt it paſſed
to the Shedding of Blood. After the Tumult was ov
when they came to that clauſe in their Devotio
*Thou haſt made this day Glorious*; the Devil to t
unexpreſſible Terrour of that vaſt Aſſembl
made the Temple Ring with that Outcry *But*
*have made this Day Quarrelſome!* We are tru
come into a day, which by being well manage
might be very *Glorious*, for the exterminating
thoſe, *Accurſed Things*, which have hitherto bee
the Clogs of our Proſperity; but if we mak
this day *Quarrelſome*, thro' any *Raging Confidence*
Alas, *O Lord, my Fleſh Trembles for fear of thee, an*
*I am afraid of thy Judgments*. *Eraſmus*, among
ther Hiſtorians, tells us, that at a Town in Ge
*many*, a Witch or Devil, appear'd on the Top c
a Chimney, Threatning to ſet the Town on *Fire*
and at length, Scattering a Pot of Aſhes abroad, th
Town was preſently and Horribly Burn't unto th
Ground. Methinks, I ſee the *Spectres*, from th

Top

ps of the Chimneys to the North,ward, threat-
g to Scatter *Fire*, about the Countrey; but let
Quench that *Fire* by the most amicable Cor-
ondencies: Left, as the *Spectres*, have, they
, already most Literally Burn't some of our
ellings, there do come forth a further *Fire*
n the *Brambles* of Hell, which may more ter-
y *Devour* us. Let us not be like a *Troubled*
*se*, altho we are so much haunted by the *De-*
. Let our *Long Suffering* be a Well-placed piece
*Armour*, about us, against the *Fiery Darts* of the
cked ones. History informs us, That so long
, as the year, 858. a certain Pestilent and Ma:
ant sort of a *Dæmon*, molested *Caumont* in *Ger-*
*ny* with all sorts of methods to stir upStrife among
Citizens. He uttered Prophecies, he detected
lanies, he branded people with all kind of Infa-
s. He incensed the Neighbourhood against one
n particularly, as the cause of all the mischiefs:
o yet proved himself innocent. He threw stones
the Inhabitants, and at length burn't their Ha-
ations, till the Commission of the *Dæmon* could
no further. I say, Let us be well aware lest
h *Dæmons* do, *Come hither also!*

*III.* Inasmuch as the Devil is come down in
*at Wrath*, we had need Labour, with all the
re and Speed we can to Divert the *Great*
*ath* of Heaven from coming at the same
ne upon us. The God of Heaven has with
g and loud Admonitions, been calling us to,

*A Reformation of our Provoking Evils*, as the only way to avoid that *Wrath* of His, which does not only *Threaten*, but *Consume* us. 'Tis because we have been Deaf to those *Calls*, that we are now by a provoked God, laid open to the *Wrath* of the Devil himself. It is said in Prov. 16. 7. *When a mans ways please the Lord, He maketh even his Enemies to be at peace with him.* The Devil is our Grand *Enemy*: and tho' we would not be at peace *with* him, yet we would be at peace *from* him; that is, we would have him unable to Disquiet our *Peace*. But inasmuch as the *Wrath* which we Endure from this *Enemy*, will allow us no *Peace*, we may be sure *Our Ways have not pleased the Lord*. It is because we have *Broken the Hedge* of Gods *Precepts*, that the Hedge of Gods *Providence* is not so Entire as it uses to be about us; but *Serpents* are *Biting* of us. O let us then set our selves to make our *Peace* with our God, whom we have *Displeased* by our Iniquities: and let us not imagine that we can Encounter the *Wrath* of the Devil while there is the *Wrath* of God Almighty to set that Mastiff upon us. REFORMATION! REFORMATION! has been the Repeated *Cry*, of all the Judgments, that have hitherto been upon us: because we have been as *Deaf Adders* thereunto, the *Adders* of the Infernal Pit are now hissing about us. At length, as it was of old said in Luc 16. 30. *If one went unto them, from the Dead, they will Repent*; Even so, There are some come unto us from the *Damned*

The

e Great God has Loosed the Bars of the Pit, hat many *Damned Spirits* are come in among to make us *Repent* of our Misdemeanours. The ans which the Lord had formerly Employ'd for *Awakening*, were such, that he might well e said, *What could I have done more?* and yet r all, He has done *more*, in some regards, than s ever done for the Awakening of any People the World. The Things now done to Awaken Enquiries after our *Provoking Evils*, and our deavours to Reform those Evils; are most EX-RAORDINARY Things; For which cause I uld freely speak it, If we now do not some EX-RAORDINARY Things in Returning to God, we the most *Incurable*, and I wish it be not quickly l, the most *Miserable*, People under the Sun. Believe , 'tis a Time for all people to do something XTRAORDINARY *In Searching and in Trying heir Ways, and in Turning to the Lord.* It is at an XTRAORDINARY Rate of *Circumspection* and *ritual Mindedness*, that we should all now main-n a *Walk with God.* At such a Time as This, ght *Magistrates* to *Do* something EXTRAOR-INARY in promoting of what is Laudable, and Restraining and Chastising of *Evil Doers.* At h a Time as This, ought *Ministers* to Do some-ng EXTRAORDINARY in pulling the Souls men out of the *Snares* of the Devil, not only publick Preaching, but by personal Visits and ounsels, *from House to House.* At such a Time as his, ought *Churches* to Do something EXTRA-ORDINARY,

ORDINARY, in *Renewing* of their Covenants and in *Remembring*, and *Reviving* the Obligation of what they have Renewed. Some Admirable Designs about the *Reformation* of Manners, have lately been on foot in the English Nation, in pursuance of the most Excellent Admonitions, which have been given for it, by the Letters of Their Majesties. Besides the vigorous Agreements of the *Justices* here and there in the Kingdom; assisted by Godly Gentlemen and Informers, to Execute the *Laws* upon Profane Offenders: there has been started, A PROPOSAL, for the well-affected people in every Parish, to enter into orderly *Societies* whereof every Member shall bind himself, not only to *Avoid* Profaneness in himself, but also according unto their Place, to do their utmost in first *Reproving*, and, if it must be so, then *Exposing*, and so *Punishing*, as the Law directs, for, others that shall be guilty. It has been observed, That the English Nation has had some of its greatest Successes, upon some special, and signal *Actions* this way; and a Discouragement given unto Legal Proceedings of this Kind, must needs be very exercising to the, *Wise that observe these Things.* But, O why should not *New-England* be the most forward part of the English Nation in such *Reformations?* Methinks, I hear the Lord from Heaven saying over us, O *that my People had hearkened unto me*; *Then I should soon have subdued the Devils, as well as their other Enemies!* There have been some some feeble Essays towards *Reformation*, of late in our

ur *Churches*; but, I pray, what comes of them? Do we ſtay till the *Storm* of his *Wrath* be over? Nay, let us be Doing what we can as faſt as we an, to divert the *Storm*. The *Devils*, having broke n upon our World, there is great Asking, *Who is that have brought them in?* and many do by *pectral* Exhibitions come to be *cry'd out* upon. hope in Gods Time, it will be found, that mong thoſe that are thus *Cry'd out* upon, here are perſons yet *Clear from the Great Tranſgreſ-on*; but indeed, all the *Unreformed* among us, nay juſtly be *Cry'd out* upon, as having too much f an Hand in letting of the Devils in to our orders; 'tis *our* Worldlineſs, *our* Formality, *our* enſuality, and *our* Iniquity, that has help'd this etting of the Devils in. O Let us then at laſt, *onſider our Wayes*. 'Tis a ſtrange paſſage recorded y Mr. *Clark*, in the Life of his Father, That the eople of his Pariſh refuſing to be Reclaimed from heir *Sabbath Breaking*, by all the zealous Teſti-nonies which that Good man bore againſt it; at aſt, on a Night after the people had Retired Home from a Revelling Profanation of the *Lords Day*, there was heard a Great Noiſe, with Rat-ing of Chains, up and down the Town, and an orrid Scent of Brimſtone fill'd the Neighbour-ood. Upon which the *Guilty Conſciences* of the Vretches, told them, the Devil was come to fetch hem away: and it ſo terrify'd them, that an minent *Reformation* follow'd the Sermons which hat man of God Preached thereupon. Behold,

Sinners, Behold, and *Wonder*, left you *Perish*; the very *Devils* are Walking about our Streets, with Lengthened *Chains*, making a dreadful Noise in our Ears, and *Brimstone*, even without a Metaphor, is making an Hellish and Horrid Stench in our Nostrils. I Pray, Leave off all those things, whereof your *Guilty Consciences* may now accuse you, lest these Devils do yet more direfully fall upon you. *Reformation* is at this Time, our only *Preservation*.

*IV.* When the Devil is come down in *Great Wrath*, Let every *Great Vice* which may have a more Particular Tendency to make us a Prey unto that *Wrath*, come into a due Discredit with us. It is the General Concession of all men, who are not become too *Unreasonable* for Common Conversation, That the Invitation of *Witchcrafts* is the Thing that has now Introduced the *Devil* into the midst of us. I say then, Let not only all *Witchcrafts* be duely abominated with us, but also Let us be duely Watchful against all the *Steps* Leading thereunto. There are Lesser *Sorceries* which, they say, are too frequent in our Land. As it was said in 2 King. 17. 9. *The Children of Israel did Secretly, those things that were not Right against the Lord their God.* So tis to be feared, The Children of *New-England* have *Secretly* done many things that have been pleasing to the Devil. They say, That in some Towns, it has been an usual Thing for People to Cure Hurts with *Spells* or to use Detestable Conjurations, with *Sieves*, & *Keyes*, and *Pease*, and *Nails*, and *Horse-Shooes*, and I know not what other Implements, to Learn

the Things, for which they have a Forbidden, and an Impious *Curiosity*. 'Tis in the Devils Name, that such Things are done; and in Gods Name I do this Day Charge them, as vile Impieties. By these Courses 'tis, that people play upon *The Hole of the Asp*; till that cruelly venemous *Asp* has pull'd many of them, into the Deep *Hole*, of *Witchcraft* it self. It has been acknowledged by some who have sunk the deepest into this *Horrible Pit*, that they began, at these Little *Witchcrafts*; on which 'tis pitty but the Laws of the English Nation, whereby the Incorrigible Repetition of those *Tricks*, is made *Felony*, were severally Executed. From the like Sinful *Curiosity* it is, that the Prognostications of *Judicial Astrology*, are so Injudiciously Regarded by multitudes among us; and although the Jugling *Astrologers* do scarce ever hit Right, except it be in such *Weighty Judgments*, forsooth, as that many *Old Men* will Dy such a year, and that there will be many *Losses* felt by some that Venture to Sea, and that there will be much *Lying* and *Cheating* in the World; yet their Foolish Admirers, will not be perswaded, but that the Innocent *Stars* have been concern'd in these Events. It is a Disgrace to the English Nation, that the Phamphlets of such Idle, Futil, Trifling *Star-gazers* are so much Considered; and the Countenance hereby given to a Study, wherein at Last, all is done by *Impulse*, if any thing be done to any purpose at all, is not a little perilous

lous to the Souls of men. It is, ( *a Science*, I dare not call it, but ) a *Juggle*, whereof the Learned *Hall*, well says, *It is presumptuous and unwarrantable, & cry'd ever down by Councils and Fathers, as unlawful, as that which Lies in the mid-way between Magick, and Imposture, and partakes not a little of both.* Men Consult the Aspects of Planets, whose Northern or Southern Motions receive Denominations from a *Cœlestial Dragon*, till the *Infernal Dragon* at length insinuate into them, with a *Poyson* of *Witchcraft* that can't be cured. Has there not also been a world of *Discontent* in our Borders? 'Tis no wonder, that the *Fiery Serpents* are so Stinging of us; We have been a most *Murmuring Generation.* It is not Irrational, to ascribe the late Stupendous Growth of *Witches* among us, partly to the Bitter *Discontents*, which Affliction and Poverty has fill'd us with: it is inconceivable, what Advantage the Devil gains over men, by *Discontent.* Moreover, The Sin of *Unbelief* may be reckoned as perhaps the chief *Crime* of our Land. We are told, *God Swears in Wrath, against them that believe not*; and what follows then but this, *That the Devil comes unto them in wrath?* Never were the Offers of the *Gospel*, more freely Tendered, or more basely Despised, among any people under the whole Cope of Heaven, then in This *New-England*. Seems it at all marvellous unto us, that the *Devil* should get such Footing in our Country? Why, 'tis because the *Saviour* has been slighted here, perhaps more than any where. The Blessed Lord Jesus Christ has

as been profering to us, *Grace, and Glory, and every ood thing*, and been alluring of us to Accept of lim, with such Terms as these; *Undone Sinner, I m All*; *Art thou willing that I should be thy All?* ut, as a proof of that Contempt which this Unelief has cast upon these proffers, I would seriusly ask of the so many Hundreds above a Thouand People within these Walls; Which of you l, O how few of you, can indeed say, *Christ is ine, and I am his, and He is the Beloved of my Soul?* would only say thus much: When the precious nd glorious Jesus, is Entreating of us to Receive *im*, in all His *Offices*, with all His *Benefits*; the Devil minds what Respect we pay unto that Heaenly Lord; if we *Refuse Him that speaks from leaven*, then he that, *Comes from Hell*, does with sort of claim set in, and cry out, *Lord, since this retch is not willing that thou shouldst have him*, I ay, *let me have him.* And thus, by the just vengance of Heaven, the Devil becomes a *Master*, a *rince*, a *God*, unto the miserable Unbelievers: but O hat are many of them then hurried unto! All of hese Evil Things, do I now set before you, as *randed* with the Mark of the Devil upon them.

*V.* With *Great Regard*, with *Great Pitty*, should e Lay to Heart the Condition of those, who are ust into Affliction, by the *Great Wrath* of the Del. There is a Number of our Good Neighbours, nd some of them very particularly noted for oodness and Vertue, of whom we may say, *Lord,*

*They*

*They are vexed with Devils.* Their Tortures being primarily Inflicted on their *Spirits*, may indeed cauſe the Impreſſions thereof upon their Bodies to be the leſs *Durable*, thoʿ rather the more *Senſible*: but they Endure Horrible Things, and many have been actually Murdered. Hard *Cenſures* now beſtow'd upon theſe poor Sufferers, cannot but be very Diſpleaſing unto our Lord, who, as He ſaid, about ſome that had been Butchered by a *Pilate*, in Luc. 13. 2,3. *Think ye that theſe were Sinners above others, becauſe they ſuffered ſuch Things? I tell you No, But except ye Repent, ye ſhall all likewiſe Periſh*: Even ſo, he now ſays, *Think ye that they who now ſuffer by the Devil, have been greater Sinners than their Neighbours.* No, Do you Repent of your *own Sins*, Leſt the Devil come to fall foul of *you*, as he has done to *them*. And if this be ſo, How *Raſh* a thing would it be, if ſuch of the poor Sufferers, as carry it with a Becoming Piety, Seriouſneſs, and Humiliation under their preſent Suffering, ſhould be unjuſtly *Cenſured*; or have their very *Calamity* imputed unto them as a *Crime*? It is an eaſy thing, for us to fall into, the Fault of, *Adding Affliction to the Afflicted*, and of, *Talking to the Grief of thoſe that are already VVounded*: Nor can it be Wiſdom to ſlight the Dangers of ſuch a Fault. In the mean time, We have no Bowels in us, if we do not Compaſſionate the Diſtreſſed County of *Eſſex*, now crying to all theſe Colonies, *Have pitty on me, O ye my Friends*

*Friends, Have pitty on me, for the Hand of the Lord has Touched me, and the Wrath of the Devil has been therewithal turned upon me.* But indeed, if an hearty *pitty* be due to any, I am sure, the Difficulties which attend our Honourable *Judges*, doe demand no Inconsiderable share in that *Pitty*. What a Difficult, what an Arduous Task, have those Worthy Personages now upon their Hands? To carry the *Knife* so exactly, that on the one side, there may be no Innocent Blood Shed, by too unseeing a *Zeal for the Children of Israel*; and that on the other side, there may be no Shelter given to those Diabolical *Works of Darkness*, without the Removal whereof we never shall have *Peace*; or to those *Furies* whereof several have kill'd *more people* perhaps than would serve to make a Village: *Hic Labor, Hoc Opus est*! O what need have we, to be concerned, that the Sins of our *Israel*, may not provoke the God of Heaven to leave his *Davids*, unto a wrong Step, in a matter of such Consequence, as is now before them! Our Disingenuous, Uncharitable, Unchristian Reproching of such *Faithful Men*, after all, *The Prayers and Supplications, with strong Crying and Tears*, with which we are daily plying the Throne of Grace, that they may be kept, from what *They Fear*, is none of the way for our preventing of what *We Fear*. Nor all this while, ought our *Pitty* to forget such *Accused* ones, as call for indeed our most Compassionate *Pitty*, till there be fuller Evidences that they are less worthy of it. If *Satan* have any where maliciously

ciously brought upon the *Stage*, those that have hitherto had a just and good stock of Reputation, for their just and good Living, among us; If the *Evil One* have obtained a permission to *Appear*, in the Figure of such as we have cause to think, have hitherto *Abstained*, even from the *Appearance of Evil*: It is in Truth, such an Invasion upon *Mankind*, as may well Raise an Horror in us all: But, O what Compassions are due to such as may come under such Misrepresentations, of the *Great Accuser*! Who of us can say, what may be shown in the *Glasses* of the Great *Lying Spirit*? Altho' the *Usual Providence* of God [we praise Him!] keeps us from such a Mishap; yet where have we an *Absolute Promise*, that we shall every one alwayes be kept from it? As long as *Charity* is bound, to Think *no Evil*, it will not Hurt us that are *Private Persons*, to forbear the *Judgment* which belongs not unto us. Let it rather be our Wish: May the Lord help them to Learn the *Lessons*, for which they are now put unto so hard a School.

*VI.* With a *Great Zeal*, we should lay hold on the *Covenant* of God, that we may Secure *Us* and *Ours*, from the *Great Wrath*, with which the Devil Rages. Let us come into the *Covenant of Grace*, and then we shall not be hook'd into a *Covenant with the Devil*, nor be altogether unfurnished with armour, against the Wretches that are in that *Covenant*. The way to come under the Saving Influences of the *New Covenant*, is, to close with the Lord Jesus Christ, who is the

e Allsufficient *Mediator* of it: Let us therefore do
*t*, by Resigning up ourselves unto the Saving,
eaching, and Ruling, Hands of this Blessed *Medi-*
*r*. Then we shall be, what we read in Jude, 1.
*eserved in Christ Jesus*: That is, as the *Destroying*
*ngel*, could not meddle with such as had been dis-
nguished, by the Blood of the *Passeover* on their
ouses, Thus the Blood of the Lord Jesus Christ,
rinkled on our Souls, will *Preserve* us from the Devil.
he *Birds of prey* (and indeed the *Devils* most lite-
lly in the shape of great *Birds!*) are flying about:
ould we find a Covert from these *Vultures*: Let
then Hear Our Lord Jesus from Heaven Clocqing
to us, *O that you would be gathered under my Wings.*
ell; When this is done, Then let us own the *Co-*
*nant*, which we are now come into, by joining
rselves to a Particular *Church*, walking in the Or-
r of the Gospel; at the doing whereof, ac-
rding to that *Covenant* of God, We give up Our-
lves unto the Lord, and in Him unto One Ano-
er. While others have had their Names Entred in
e *Devils Book*; let our Names be found in the
*hurch Book*, and let us be, *Written among the Li-*
*ng in Jerusalem*. By no means let, *Church-Work*
nk and fail in the midst of us; but let the Tragical
ccidents which now happen, exceedingly Quicken
at *Work*. So many of the *Rising Generation*, utter-
forgetting the Errand of our Fathers to build
Churches in this Wilderness, and so many of Our
*ottages* being allow'd to Live, where they do not,
nd perhaps cannot, wait upon God with the Chur-
hes of His People! tis as likely as any one thing to

procure the ſwarmings of *Witch-crafts* among u But it becomes us, with a like Ardour, to bring ou poor *Children* with us, as we ſhall do, when we com ourſelves, into the *Covenant* of God. It woul break an heart of Stone, to have ſeen, what I hav lately ſeen; Even poor Children of ſeveral Age even from ſeven to twenty more or leſs, *Confeſſin* their Familiarity with Devils; but at the ſame time in Doleful bitter Lamentations, that made a Littl Pourtraiture of *Hell* it ſelf, Expoſtulating with thei execrable Parents, for *Devoting* them to the Devi in their Infancy, and ſo *Entailing* of Devilliſm upo them! Now, as the Pſalmiſt could ſay, *My Zea hath Conſumed me, becauſe my Enemies have forgotte thy Words*: Even ſo, let the nefarious wickedneſs o thoſe that have Explicidly dedicated their Children to the Devil, even with Devilliſh Symbols, of ſuch a Dedication, Provoke our *Zeal* to have our Chil dren, Sincerely, Signally, and openly *Conſecrated* un to God; with an *Education* afterwards aſſuring and confirming that Conſecration.

*VII.* Let our *Prayer* Go up with *Great Faith*, againſt the Devil, that comes down in *Great Wrath*. Such is the Antipathy of the Devil to our *Prayer*, that he cannot bear to ſtay long where much of it is: indeed it is *Diaboli Flagellum*, as well as, *Miſeriæ Remedium*; the Devil will ſoon be Scourg'd out of the Lords Temple, by a *Whip*, made and uſed, with the, *Effectual Fervent Prayer of Righteous Men*. When the De-

vil

by Afflicting of us, drives us to our Prayers, is, *The Fool making a Whip for his own Back.* r Lord said of the Devil, in Mat. 17. 21. *s Kind goes not out, but by Prayer and Fasting.* t, *Prayer and Fasting* will soon make the De- be gone. Here are *Charms* indeed! Sacred l Blessed *Charms*, which the Devil cannot nd before. A *Promise* of God, being well naged in the *Hands* of them, that are much on their *Knees*, will so, *Resist the Devil*, that will *Flee from us.* At every other Weapon, e *Devils* will be too hard for us; the *Spiritual ickednesses in High Places*, have manifestly the pper Hand of us; that *Old Serpent* will be too d for us, too cunning, too subtil; they will soon *-wit* us, if we think to Encounter them with y *Wit* of our own. But when we come to *ayers*, Incessant and Vehement *Prayers* before e Lord, *there* we shall be too hard for them. hen well-directed *Prayers*, that great Artillery of eaven, are brought into the Field, *There*, methinks dee, *There are these Workers of Iniqnity fallen, all of em!* And who can tell, how much the most *Ob- ure Christian* among you all, may do towards the eliverance of our Land from the Molestations hich the Devil is now giving unto us. I have ead, That on a Day of Prayer kept by some ood People for and with a Possessed Person, the evil at last flew out of the Window, and refer- ng to a Devout, plain, mean Woman then in he Room, he cry'd out, *O the Woman behind the Door!*

*Door!* 'Tis *that Woman that forces me away!* Thus the Devil that now Troubles us, may be forced within a while to Forsake us: and it shall be said, *He was driven away by the prayers of some Obscure and Retired Souls, which the world has taken but little notice of!* The Great God, is about a *Great Work* at this Day among us; now there is extream Hazzard left the Devil who by *Compulsion* must submit unto that *Great Work*, may also by *Permission* come to Confound that *Work*: both in the *Detections* of some, and in the *Confessions* of others, whose *Ungodly Deeds* may be brought forth, by a *Great Work* of God, there is Hazzard left the Devil intertwist some of his Delusions. 'Tis PRAYER, I say, 'tis PRAYER, that must carry us well thro' the Strange Things that are now upon us. Only that *Prayer*, must then be, *The Prayer of Faith*: O where is our *Faith* in Him, Who *hath Spoiled these Principalities and Powers, on His Cross Triumphing over them!*

*VIII.* Lastly, Shake off, every Soul, Shake off the *Hard Yoke* of the Devil, if you would not perish under the *Great Wrath* of the Devil. Where 'tis said, *The whole World lies in Wickedness*, 'tis by some of the Ancients rendred, *The whole world lies in the Devil.* The Devil is a *Prince*, yea, the Devil is a *God* unto all the Unregenerate; and alas, there is, *A whole world of them.* Desolate Sinners, Consider what an Horrid *Lord* it is that you are Enslav'd unto; and Oh shake off your Slavery to such a *Lord.* Instead of *him*, now make your

Choice

hoice of the Eternal God in Jesus Christ; Choose *im* with a most unalterable Resolution; and un- *Him* say, with *Thomas, My Lord, and my God!* y with the Church, *Lord, other Lords have had e Dominion over us, but now thou alone shalt be our ord for ever.* Then instead of your perishing nder the *wrath* of the Devils, God will fetch you a place among those that fill up the *Room* the Devils, left by their Fall from the Ethereal egions. It was a most awful Speech made by he Devil, Possessing a young Woman, at a Village n *Germany, By the Command of God, I am come to orment the Body of this young Woman, though* I *can. t hurt her Soul; and it is that* I *may warn men, to ke heed of Sinning against God. Indeed* (said he) *is very sore against my will that I do it; but the mmand of God forces me to declare what* I *do; owever I know that at the Last Day, I shall have ore Souls than God Himself.* So spoke that hor- ble Devil! But O that none of our *Souls* may e found among the Prizes of the Devil, in he Day of God! O that what the Devil as been *forc'd to Declare,* of his Kingdom among , may prejudice our Hearts against him for ever! My Text saies, *The Devil is come down in Great 'rath, for he has but a short Time.* Yea, but if you o not by a Speedy and Thorough Conversion to od, Escape the *Wrath* of the Devil, you will your- lves *Go down,* where the Devil is to be, and you ill there be sweltring under the Devils *Wrath,* not r a *Short Time,* but, *World without End*; not for a

*Short*

*Short Time*, but for, *Infinite Millions of Ages.* Th
ſmoke of your Torment under that *Wrath*, will A
*cend for ever and ever*! Indeed the Devils Time f
his *Wrath* upon you in this World, can be but ſhor
but his *Time* for you to do his *Work*, or, which is a
one, to delay your turning to God, that is a *Lon*
*Time*. When the Devil was going to be *Diſpoſſeſſe*
of a Man, he Roar'd out, *Am I to be Tormented b*
*fore my Time*. You will *Torment* the Devil, if you R
ſcue your Souls out of his hands, by true Repentanc
if once you begin to look that way, hee'll Cr
out, O *This is before my Time, I muſt have more Tim*
*yet in the ſervice of ſuch a guilty Soul.* But, I beſeec
you, let us join thus to *Torment* the Devil, in an H
ly Revenge upon him, for all the Injuries which h
has done unto us; let us tell him, *Satan, Thy Tim*
*with me is but ſhort, Nay, thy Time with me ſhall b*
*no more*; *I am unutterably ſorry that it has been ſ*
*much*; *Depart from me thou Evil-Doer, that would*
*have me to be an Evil-Doer Like thy ſelf*; I *will no*
*for ever keep the Commandments of that God, in whom*
*Live, and Move, and have my Being*! The Devil h
plaid a fine Game for himſelf indeed, if b
his Troubling of our Land, the ſouls of many Pe
ple ſhoul come to, *Think upon their Wayes, t*
*ons, they turn their Feet into the Teſtimonies of the Lor*
Now that the *Devil* may be thus outſhot in his ow
Bow, is the *Deſire* of all that *Love the Salvation o*
*God* among us, as well as of him, who has thus Ad
dreſſed You. *Amen.*

Havin

HAving thus discourſed on the *Wonders of the Invisible World*, I ſhall now, with Gods Help, go on to relate ſome Remarkable and Memorable Inſtances of *Wonders* which that *World* ha's given unto ourſelves. And altho' the chief Entertainment which my Readers do *Expect*, and ſhall Receive, will be, a True Hiſtory of what ha's occurred, reſpecting the WITCHCRAFTS wherewith we are at this day perſecuted, yet I ſhall chooſe to Uſher in the mention of thoſe Things, with

# A Narrative
## OF AN
# APPARITION
## Which a Gentleman in *Boſton*, had of his Brother, juſt then Murdered in *London*.

IT was, on the Second of *May* in the Year 1687 that a moſt ingenious, accompliſhed and well-diſpoſed young Gentleman, Mr. *Joſeph Beacon*, by Name, about Five a clock in the Morning, as he ſay, whether Sleeping or Waking he could not ſay, but judged the latter of them,) had a View of his Brother then at *London*, altho' he was now himſelf at Our *Boſton*, diſtanced from him a Thouſand Leagues

Leagues. This his Brother appear'd unto him, i the Morning, about five a Clock at *Boston*, havin on him a *Bengale* Gown, which he usually wor with a Napkin Ty'd about his Head; His Counte nance was very Pale, Ghastly, Deadly, and he ha a Bloody Wound On one Side of h Forehead! *Brother*! saies the Affrighte *Joseph*. Brother! Answered the Apparition. Sai *Joseph*, *What's the matter, Brother! How came yo here*! The Apparition reply'd, *Brother, I have bee most Barbarously and Injuriously Butchered, by Debauch'd, Drunken Fellow, to whom* I *never di any wrong in my life.* Whereupon he gave particular Description of the Murderer; adding *Brother, This* Fellow, *changing his Name, is attempt ting to come cover unto* New-England, *in* Foy o Wild; *I would pray you, on the first Arrival o either of these, to get an Order from the Governour to Seiz the person, whom I have now described and then do you Indict him for the Murder of m your Brother: I'le Stand by you, and prove the In dictment.* And so he vanished. Mr. *Beacon* wa extreamly astonished at what he had seen an heard; and the People of the Family not only observed an extraordinary Alteration upon him for the Week following, but have also given m under their Hands a full Testimony, that he then gave them an Account of this Apparition.

All this while, Mr. *Beacon* had no Advice o any thing amiss attending his Brother then in *England*; but about the latter end of *June* fol

low-

owing, he understood by the common ways of ommunication, that the *April* before, his Brother oing in haft by night to call a coach for a Lady, nett a fellow then in drink, with his *Doxy* in his and. Some way or other the fellow thought him-lf affrontted in the hafty paſſage of this *Beacon*, & nmediately ran in to the Fire-ſide of a Neighbour-ng Tavern, from whence he fetch'd out a Fire-fork, herewith he grievouſly wounded *Beacon* in the kull; even in that very part, where the Apparition ow'd his wound. Of this Wound he Languiſhed ntil he Dy'd, on the ſecond of *May*, about five f the Clock in the morning at *London*. The mur-erer it ſeems, was endeavouring an eſcape, as the pparition affirm'd, but the Friends of the Deceaſed *eacon* ſiezed him: and proſecuting him at Law, e found the help of ſuch Friends, as brought him f without the loſs of his Life; ſince which, there as no more been heard of the Buſineſs.

This Hiſtory I received of Mr *Joſeph Beacon* mſelf; who, a little before his own Pious & Hope-l Death, which follow'd not long after, gave me e Story written and ſigned with his own Hand, nd Atteſted with the Circumſtances I have already entioned.

BUt I ſhall no longer detain my Reader, from His expected entertainment; in a Brief Ac-unt of the *Trials*, which have paſſed upon ſome the Malefactors, Lately Executed at *Salem*, for e *Witchcrafts*, whereof they ſtood Convicted. For

my own part, I was not Present at any of *Them*; nor ever Had I any personal prejudice at the persons thus brought upon the Stage; much less, at the Surviving Relations of those persons, with and for whom I would be as Hearty a mourner as any man Living in the World: *The Lord Comfort them*! But having Received a Command, so to do, I can do no other than shortly Relate the Chief *Matters of fact* which occurr'd in the Trials of some that where Executed; in an Abridgment collected out of the *Court-Papers*, on this occasion put into my Hands. You are to take the *Truth*, just as it was; and the *Truth* will hurt no good man. There might have been more of these, if my Book would not thereby have been swollen too big; and if some other worthy hands did not perhaps intend something further in these *Collections*; for which cause I have only singled out *Four* or *Five* which may serve to Illustrate the way of dealing, wherein *Witchcrafts* use to be concerned; and I Report matters not as an *Advocate* but as an *Historian*.

They were some of the Gracious Words, inserted in the Advice, which many of the Neighbouring Ministers, did this Summer humbly lay before our Honourable Judges, *We cannot but with all thankfulness, acknowledge the success which the Merciful God has given unto the Sedulous and Assiduous endeavours of Our Honourable Rulers, to detect the abominable Witchcrafts which have been committed in the Country; Humbly Praying that the discovery of those mysterious and mischievous wickednesses, may be perfected.* If in the midst of

ne many Dissatisfactions among us, the publication f these Trials, may promote such a pious *Thankful-ess* unto God, for Justice being *so far*, executed a-ong us, I shall Rejoyce that God is Glorified; nd pray that no wrong steps of ours may ever lly any of His Glorious Works.

But we will begin with,

## Modern Instance of Witches Discovered and Condemned, in a Trial, before that Celebrated Judge, Sir. *Matthew Hale.*

T may cast some *Light* upon the *Dark* Things now in *America*, if we just give a glance pon the *Like Things* lately hapening in *Europe*. Ve may see the *Witchcrafts* here, most exactly re-mble the *Witchcrafts* there; and we may learn hat sort of Devils do trouble the World.

The Venerable Baxter very truly sais, *Judge* Hale *as a Person, than whom no Man, was more backward, Condemn a Witch, without full Evidence.*

Now, One of the Lateſt Printed Accounts, about *Trial of Witches*, is of what was be fore *him*; a th ran on this wise. [ Printed in the Year 1682 ] nd it is here the rather mentioned, becauſe it was Trial, much conſidered by the Judges of *New-ngland.*

I. *Roſe Cullender*, and *Amy Duny*, were ſeverally ndicted, for Bewitching *Elizabeth Durent*, *Ann urent*, *Jane Bock-Duny* was *Chandler*, *William Durent*, *Elizabeth*

*Elizabeth* and *Deborah Pacy*. And the evidence, whereon they were Convicted, ſtood upon diverſe particular Circumſtances.

II. *Ann Durent*, *Suſan Chandler*, and *Elizabeh Pacy*, when they came into the Hall, to give Inſtructions for the drawing the Bills of Indictments, they fell into ſtrange and violent Fitts, ſo that they were unable to give in their Depoſitions, not only then but alſo During the whole Aſſizes. *William Durent* being an Infant, his Mother Swore, That *Amy Duny* looking after her Child one Day in her abſence, did at her return confeſs, that ſhe had *given ſuck to the Child*: (tho' ſhe were an Old Woman: Whereat, when *Durent* expreſſed her diſpleaſure, *Duny* went away with Diſcontents and Menaces.

The Night after, the Child fell into ſtrange and ſad Fitts, wherein it continued for Diverſe Weeks. One Doctor *Jacob* adviſed her to hang up the Childs Blanket, in the Chimney Corner all Day, and at Night, when ſhe went to put the Child in it, if ſhe found any Thing in it then to throw it without fear into the Fire. Accordingly, at Night, there fell a great Toad out of the Blanket, which ran up & down the Hearth. A Boy, catch't it, & held it in the Fire with the Tongs: where it made an horrible Noiſe, and Flaſh'd like to Gun-Powder with a report like that of a Piſtol: Whereupon the Toad was no more to be ſeen. The next Day a Kinſwoman of *Duny's*, Deponent, tha

her Aunt was all grievously scorch'd with the Fire, and the Deponent going to her House, found her in such a Condition. *Duny* told her, she might thank her for it; but she should live to see some of her Children Dead, and her self upon Crutches. But after the Burning of the Toad, this Child Recovered.

This Deponent further Testify'd, That Her Daughter *Elizabeth*, being about the Age of Ten Years, was taken in like manner, as her first Child was, and in her Fitts complained much of *Amy Duny*, and said, that she did appear to Her, and afflict her in such manner as the former. One Day she found *Amy Duny* in her House, and thrusting her out of Doors, *Duny* said, *You need not be so Angry, your Child won't live long.* And within three Days the Child Dyed. The Deponent added, that she was Her self, not long after taken with such a Lameness, in both her Leggs, that she was forced to go upon Crutches; and she was now in Court upon them. [ It was Remarkable, that immediately upon the Juries bringing in *Duny* Guilty, *Durent* was restored unto the use of her Limbs, and went Home without Her Crutches. ]

III. As for *Elizabeth* and *Deborah Pacy*, one Aged Eleven years, the other Nine; the elder, being in Court, was made utterly senseless, during all the time of the Triall: or at least speechless. By the direction of the Judge, *Duny* was privately brought to *Elizabeth*

*beth Pacy*, and she touched her Hand: whereupon the child, without, so much as seeing her, suddenly leap'd up and flew upon the prisoner; the younger was too ill, to be brought unto the Assizes. But *Samuel Pacy*, their Father, testify'd, that his Daughter *Deborah*, was taken with a sudden lameness; and upon the grumbling of *Amy Duny*, for being denyed something, where this child was then sitting, the child was taken with an extreeme pain in her stomach,, like the pricking of pins; and shrieking at a dreadful manner, like a Whelp, rather then a Rational creature. The Physicians could not conjecture the cause of the Distemper; but *Amy Duny* being a woman of Ill Fame, and the child in fitts crying out of *Amy Duny*, as affrighting her with the Apparition of her person, the deponent suspected her, and procured her to be set in the stocks. While she was there, she said in the hearing of two Witnesses, *Mr* Pacy *keeps a great stir about his child, but let him stay till he has done as much by his Children, as I have done by mine*: and being asked, What she had done to her Children, she answered, *She had been fain to open her Childs mouth with a Tap to give it Victuals.* The Deponent added, that within two Days, the Fits of his Daughters were such, that they could not preserve either Life or Breath, without the help of a Tap. And that the Children cry'd out of *Amy Duny*, and of *Rose Callender*, as afflicting them, with their Apparitions.

IV. The Fits of the Children, were various

They

They would sometimes be Lame on one side; sometimes on t'other. Sometimes very sore; sometimes restored unto their Limbs, and then Deaf, or Blind, or Dumb, for a long while together. Upon the Recovery of their Speech, they would Cough extreamly; and with much Flegm, they would bring up Crooked Pins; & one time, a Two-penny Nail, with a very broad Head. Commonly at the end of every Fit, they would cast up a Pin. When the Children Read, they could not pronounce the Name of, *Lord*, or *Jesus* or *Christ*, but would fall into Fitts; and say, Amy Duny *says, I must not use that Name*. When they came to the Name of *Satan*, or *Devil*, they would clap their Fingers on the Book, crying out, *This bites, but it makes me speak right well!* The Children in their Fitts, would often cry out, *There stands* Amy Duny, *or*, Rose Cullender; and they would afterwards relate, *That these Witches appearing before them, threatned them, that if they told what they saw or heard, they would Torment them ten times more than ever they did before.*

V. *Margaret Arnold*, the Sister of Mr. *Pacy*, testify'd unto the like Sufferings being upon the Children, at her House, whither her Brother had Removed them. And that sometimes, the Children (*only*) would see things like Mice, run about the House; and one of them suddenly snap't one with the Tongs, and threw it in-

to

to the Fire, where it screeched out like a Rat. At another time, a thing like a Bee, flew at the Face of the younger Child; the Child fell into a Fitt; and at last Vomited up a, *Two-penny Nail*, with a Broad Head; affirming, *That the Bee brought this Nail, and forced it into her mouth.* The Child would in like manner be assaulted with Flies, which brought Crooked Pins, unto her, and made her first swallow them, and then Vomit them. She one Day caught, an invisible *Mouse*, and throwing it into the Fire it Flash'd like to Gun-Powder. None but the Child saw the *Mouse*, but every one saw the Flash. She also declared, out of her Fitts, that [illegible], *Amy Dumy*, much tempted her to Destroy Her self.

VI. As for *Ann Durent*, her Father Testifyed That upon a Discontent of *Rose Cullender*, His Daughter was taken with much Illness in her Stomach and great and sore Pains, like the pricking of pins: and then Swooning Fitts, from which Recovering she declared, *She had seen the Apparition of* Rose Cullender, *Threatning to Torment her.* She likewise Vomited up diverse Pins. The Maid was Present at Court, but when *Cullender* look'd upon her, she fell into such Fitts, as made her utterly unable to declare any thing.

*Ann Baldwin*, deposed the same.

VII. *Jane Bocking*, was too weak, to be at the

e Assizes. But her Mother Testify'd, that Her aughter having formerly been Afflicted with wooning Fitts, and Recovered of them; was ow taken with a great Pain in her Stomach; nd New Swooning Fitts. That she took little ood, but every Day Vomited Crooked Pins. n her first Fitts, she would Extend her Arms, and e Postures, as if she catched at something, and hen her Clutched Hands were forced open, they ould find several Pins diversely Crooked, unac-ountably lodged there. She would also maintain Discourse with some that were Invisibly present, hen casting abroad her Arms, she would often say, *will not have it*! but at last say, *Then I will have it*! nd closing her Hand, which when they presently ter opened, a Lath-Nail was found in it. But er great complaints were of being Visited by the apes of *Amy Duny*, and *Rose Cullender*.

VIII. As for *Susan Chandler*, Her Mother Testi-yed, That being at the search of *Rose Cullender*, ney found on her Belly a thing like a Teat, of an nch long; which the *said Rose* ascribed to a strain. ut near her Privy parts, they found Three more, hat were smaller than the former. At the end of he long Teat, there was a little Hole, which ap-eared, as if newly Sucked; and upon straining it, white milky matter issued out. The Deponent urther said, That her Daughter being one day oncerned at *Rose Cullenders* taking her by the Hand, she fell very sick, and at Night cry'd out,

*That*

*That* Rose Cullender *would come to Bed unto her.* Her Fitts grew violent, and in the Intervals of them, she declared, *That she saw* Rose Cullender *in them, and once having of a great Dog with her.* She also vomited up crooked Pins; and when she was brought into Court, she fell into her Fitts. She Recovered her self in some Time, and was asked by the Court, whether she was in a Condition to take an Oath, and give Evidence. She said, she could; but having been Sworn, she fell into her Fitts again, and, *Burn her! Burn her!* were all the words that she could obtain power to speak. Her Father likewise gave the same Testimony with her Mother; as to all but the Search.

IX. Here was the Sum of the Evidence: which Mr. Serjeant *Keeling*, thought not sufficient to Convict the Prisoners. For admitting the Children were Bewitched, yet, said he, it can never be Apply'd unto the Prisoners, upon the Imagination only of the Parties Afflicted; inasmuch as no person whatsoever could then be in Safety.

Dr. *Brown*, a very Learned Person then present, gave his Opinion, that these persons were Bewitched. He added, That in *Denmark*, there had been lately a great Discovery of Witches; who used the very same way of Afflicting people, by Conveying Pins and Nails into them. His Opinion was, that the Devil in Witchcrafts, did Work upon the Bodies of Men and Women, upon a *Natural Foundation*; and that he did Extraordinarily afflict

& them, with such Distempers as their Bodies ere most subject unto.

X. The Experiment about the *Usefulness*, yea, or *Lawfulness* whereof Good Men have sometimes disputed, as divers Times made, That though the Afflicted ere utterly deprived of all sense in their Fitts, yet pon the *Touch* of the Accused, they would so screech it, and Fly up, as not upon any other persons. nd yet it was also found that once upon the touch f an innocent person, the like effect follow'd, hich put the whole Court unto a stand: altho' a nall Reason was at length attempted to be given or it.

XI. However, to strengthen the Credit of hat had been already produced against the Priners. One *John Soam* testify'd, That bringing ome his Hay in three Carts, one of the Carts renched the Window of *Rose Cullenders* House, hereupon she flew out, with violent Threatenngs against the Deponent. The other two Carts, assed by twice, Loaded, that Day afterwards; ut the Cart which touched *Cullenders* House, as twice or thrice that Day overturned. Haing again Loaded it, as they brought it thro' he Gate which Leads out of the Field, the art stuck so fast in the Gates Head, hat they could not possibly get it thro', but ere forced to cut down the Post of the Gate, o make the Cart pass thro', altho' they could not

not perceive that the Cart did of either ſi
touch the Gate-Poſt. They afterwards, di
with much Difficulty get it home to the yard
but could not for their Lives get the Cart nea
the place, where they ſhould unload. The
were fain to unload at a great Diſtance; an
when they were Tired, the Noſes of them tha
came to Aſſiſt them, would burſt forth a Blee
ding; ſo they were fain to give over till nex
morning; and then they unloaded without an
Difficulty.

XII. *Robert Sherringham* alſo teſtify'd, That th
Axle-Tree of his Cart, happening in paſſing, t
break ſome part of *Roſe Cullenders* Houſe, in he
Anger at it, ſhe vehemently threatned him, *Hi
Horſes ſhould ſuffer for it.* And within a ſhor
time, all his Four Horſes dy'd; after which he ſuſ
tained many other loſſes in the ſudden Dying o
his Cattle. He was alſo taken with a Lameneſs i
his limbs; and ſo vexed with lice of an extraor
dinary Number and Bigneſs, that no Art could hin
der the Swarming of them, till he burnt up, two
ſuits of Apparrel.

XIII. As for *Amy Duny*, t'was teſtifi'd by one
*Richard Spencer* that he heard her ſay, *The Devi
would not lett her Reſt; until ſhe were Revenged on th
wife of* Cornelius Sandſwel And that *Sandſwel* teſti
fy'd, that her Poultrey dy'd ſuddenly, upon *Amy
Dunyes* threatning of them; and that her Huſband
Chimney fell, quickly after *Duny* had ſpoken o
ſuch

ich a disaster. And a firkin of Fish could not be ept from falling into the water, upon suspicious ords of *Bury's*.

IV. The Judge, told the Jury, they were to inquire ow, first, whether these Children were Bewitched; nd secondly, Whether the Prisoners at the Bar ere guilty of it. He made no doubt, there were ch Creatures as Witches; for the Scriptures af- med it; and the Wisdom of all Nations had pro- ded Laws against such persons. He pray'd the od of Heaven, to direct their Hearts in the eighty thing they had in hand; for, *To Condemn e Innocent, and let the Guilty go free, were both an A- mination to the Lord.*

The Jury in half an Hour, brought them in *uilty*, upon their several Indictments, which were lineteen in Number.

The next morning, the Children with their arents, came to the Lodgings of the Lord Chief ustice, and were in as good Health, as ever in eir Lives; being Restored within half an Hour ter the Witches were Convicted.

The Witches were Executed; and *Confessed* no- ing; which indeed will not be wondred by em, who Consider and Entertain the Judgment f a Judicious Writer, *That the Unpardonable Sin, most usually Committed by Professors of the Christian eligion, falling into Witchcraft.*

We

We will now proceed unto ſeveral of the like Trials among our ſelves.

I.

THE

# TRYAL of G. B.

At a Court of

## Oyer and Terminer,

Held in *Salem.* 1692.

GLad ſhould I have been, if I had never known the Name of this man; or never had this occaſion to mention ſo much as the firſt Letters of his Name. But the Government requiring ſome Account, of his Trial, to be Inſerted in this Book, it becomes me with all Obedience, to ſubmit unto the Order.

I. This *G. B.* was Indicted for *Witchcrafts*; and in the Proſecution of the Charge againſt him, he was Accuſed by five or ſix of the Bewitched, as the Author of their Miſeries; he was Accuſed by eight of the Confeſſing Witches, as being an Head Actor at ſome of their Helliſh Randiezvouzes, and

one

e who had the promise of being a *King* in Sa-
is Kingdom, now going to be Erected; he was
cused by nine persons, for extraordinary Lift-
g, and such Feats of Strength, as could not be
ne without a Diabolical Assistance. And for
ner such Things he was Accused, until about
hirty Testimonies were brought in against him;
r were these, judg'd the half of what might
ve been considered, for his Conviction: however
ey were enough to fix the Character of a *Witch*
on him, according to the Rules of Reasoning, by
e Judicious *Gaule*, in that Case directed.

II. The Court being sensible, that the *Testimo-
s of the Parties Bewitched*, use to have a Room a-
ong the *Suspicions*, or *Presumptions*, brought in a-
inst one Indicted for Witchcraft, there were
ow heard the Testimonies of several Persons,
ho were most notoriously Bewitched, and
ery day Tortured by Invisible Hands, and these
ow all charged the Spectres of *G. B.* to have a
are in their Torments. At the Examination of
is *G. B.* the Bewitched People were grievously
rassed, with Preternatural Mischiefs, which could
ot possibly be Dissembled; and they still ascribed
unto the Endeavours of *G. B.* to kill them. And
ow upon his Trial, one of the Bewitched Per-
ns testify'd, That in her Agonies, a little Black
ir'd man came to her, saying his Name was *B-*
nd bidding her set her hand unto a Book which.
e shew'd unto her; and bragging that he was a
*Conjurer*,

*Conjurer* above the ordinary Rank of Witches. That he often perſecuted her, with the offer of that Book, ſaying, *She ſhould be well, and need fear no body, if ſhe would but Sign it*: but he inflicted cruel Pains and Hurts upon her, becauſe of her Denying ſo to do. The Teſtimonies of the other Sufferers concurred with theſe; and it was Remarkable, that whereas *Biting*, was one of the ways which the Witches uſed, for the vexing of the Sufferers, when they cry'd out of *G. B.* biting them, the print of the Teeth, would be ſeen on the Fleſh of the Complainers; and juſt ſuch a ſet of *Teeth*, as *G. B's* would then appear upon them, which could be diſtinguiſhed from thoſe of ſome other mens. Others of them teſtify'd, That in their Torments, *G. B.* tempted them, to go unto a Sacrament, unto which they perceived him with a ſound of Trumpet Summoning of other Witches; who quickly after the Sound would come from all Quarters unto the Rendezvouz. One of them falling into a kind of Trance, afterwards affirmed, That *G. B.* had carried her into a very high Mountain, where he ſhow'd her mighty and glorious Kingdoms, and ſaid, *He would give them all to her, if ſhe would write in his Book*; but ſhe told him, *They were none of his to give*; and refuſed the motions; enduring of much miſery for that Refuſal.

It coſt the Court a wonderful deal of Trouble, to hear the Teſtimonies of the Sufferers; for when they were going to give in their Depoſitions, they would

would for a long while be taken with fitts, that made them uncapable of saying any thing. The Chief Judge asked the prisoner, who he thought hindred these witnesses from giving their testimonies? and he answered, *He supposed, it was the Divel?* That Honourable person, then reply'd, *How comes the Divel so loathe to have any Testimony born against him?* Which cast him into very great confusion.

III. It has been a frequent thing for the Bewitched people, to be entertained with Apparitions of *Ghosts* of murdered people, at the same time, that the *Spectres* of the witches trouble them. These Ghosts do always affright the Beholders, more than all the other spectral Representations; and when they exhibit themselves, they cry out, of being murdered by the witchcrafts or other violences of those persons who are then in spectre present. It is further considerable, that once or twice, these *Apparitions* have been seen by others at the very same time that they have shown themselves to the Bewitched; & seldom have there been these *Apparitions* but when something unusual & suspected had attended the Death of the party thus Appearing. Some that have bin accused by these *Apparitions*, accosting of the Bewitched People, who had never heard a word of any such persons, ever being in the world, have upon a fair examination freely, and fully, confessed the murders of those very persons, altho' these also did not know how the *Apparitions* had complained of them. Accordingly several of the Bewitched,

had given in their Teſtimony, that they had been troubled with the *Apparitions* of two women, who ſaid, that they were *G. Bs.* two wives; and that he had been the Death of them; and that the Magiſtrates muſt be told of it, before whom if *B.* upon his triall deny'd it, they did not know but that they ſhould appear again in the Court. Now, *G. B.* had been infamous for the Barbarous uſage of his two ſucceſſive *wives*, all the Country over. Moreover; It was teſtifi'd, the ſpectre of *G. B.* threatning of the ſufferers told them, he had killed (beſides others) Mrs *Lawſon* and her Daughter *Ann.* And it was noted, That theſe were the vertuous wife and Daughter, of one at whom this *G. B.* might have a prejudice for his being ſerviceable at *Salem-village*, from whence himſelf had in Ill Terms removed ſome years before: & that when they dy'd, which was long ſince, there were ſome odd circumſtances about them, which made ſome of the Attendents there ſuſpect ſomething of witchraft, tho' none Imagined from what Quarter it ſhould come.

Well, G. B. being now upon his Triall, one of the Bewitched perſons was caſt into Horror at the Ghoſts of B's. two deceaſed wives, them appearing before him, and crying for, *Vengeance*, againſt him. Hereupon ſeveral of the Bewitched perſons were ſucceſſively called in, who all not knowing what the former had ſeen and ſaid, concurred in their Horror, of the Apparition, which they affirmed, that he had before him. But he, tho' much appalled, utterly deny'd that he diſcerned any thing of it; nor was it any part of his *Conviction.* IV

IV Judicious Writers, have assigned it a great place, n the Conviction of *witches, when persons are Impeached by other Notorious witches, to be as Ill as themselves; especially, if the persons have been much noted for neglecting the Worship of God.* Now, as there might have been Testimonies Enough of G. B's. Antipathy to *Prayer* and the other Ordinances of God, tho' by his profession singularly obliged thereunto; so, there now came in against the prisoner, the Testimonies of several persons, who confessed their own having been Horrible *Witches*, and ever since their confessions had been themselves terribly Tortured by the Devils and other Witches, even like the other Sufferers; and therein undergone the pains of many *Deaths* for their Confessions.

These now Testify'd, that *G. B.* had been at Witch-Meetings with them; and that he was the Person who had Seduced, and Compelled them into the snares of Witchcraft: That he promised them *fine Cloaths*, for doing it; that he brought Poppets to them, and thorns to stick into those Poppets, for the afflicting of other People: And that he exhorted them, with the rest of the Crue, to bewitch all *Salem-Village*, but before to do it Gradually, lest they would prevail in what they did.

When the *Lancashire Witches* were condemn'd, I don't remember that there was any considerable further Evidence, than that of the Bewitched, and then that Confession that confessed. We see so much already against *G. B.* But this being indeed not *Enough*, there

were, other things to render what had been already produced *credible*.

*V.* A famous Divine, recites this among the Convictions of a Witch; *The Testimony of the Party Bewitched, whether Pining or Dying; together with the Joint Oathes of Sufficient Persons, that have seen certain Prodigious Pranks or Feats, wrought by the party Accused.* Now God had been pleased so to leave this G. B. that he had ensnared himself, by several Instances which he had formerly given of a Preternatural strength, and which were now produced against him. He was a very Puny man; yet he had often done things beyond the strength of a Giant. A Gun of about seven foot barrel, and so heavy that strong men could not steadily hold it out, with both hands; there were several Testimonies, given in by Persons of Credit and Honour, that he made nothing of taking up such a Gun behind the Lock, with but one hand, and holding it out like a Pistol, at Arms-end. G. B. in his Vindication was so foolish as to say, *That an Indian was there, and held it out at the same time*: Whereas, none of the Spectators ever saw any such *Indian*; but they suppos'd the *Black man* (as the Witches call the *Devil*; and they generally say he resembles an *Indian*) might give him that Assistence. There was Evidence, likewise, brought in, that he made nothing of Taking up whole Barrels fill'd with *Malasses*, or *Cider*, in very Disadvantagious Postures, and Carrying of them

them through the Difficulteft Places, out of a Canoo to the Shore.

[ Yea, there were Two Teſtimonies, that G. B. with only putting the Fore-Finger of his Right hand, into the Muzzel of an heavy Gun, a Fowling-piece, of about ſix or ſeven foot Barrel, did Lift up the Gun, and hold it out at Arms end; a Gun which the Deponents, though ſtrong men, could not with both hands Lift up, and hold out, at the Butt end, as is uſual. Indeed one of theſe Witneſſes, was over perſwaded by ſome perſons, to be out of the way, upon G. B.'s Trial; but he came afterwards, with ſorrow for his withdraw, and gave in his Teſtimony: Nor were either of theſe Witneſſes made uſe of as evidences in the Trial. ]

*VI.* There came in ſeveral Teſtimonies, relating to the Domeſtick Affayrs of G. B. which had a very hard Aſpect upon him; and not only prov'd him a very ill man; but alſo confirmed the Belief of the Character, which had been already faſtned on him. e. g.

T'was teſtifyed, That keeping his two Succeſſive Wives in a ſtrange kind of Slavery, he would when he came home from abroad, pretend to tell the Talk which any had with them. That he ha's brought them to the point of Death, by his Harſh Dealings with his Wives, and then made the People about him to promiſe that in Caſe Death ſhould happen, they would ſay no-

thing of it. That he used all means to make his Wives Write, Sign, Seal, and Swear a Covenant, never to Reveal any of his Secrets. That his Wives had privately complained unto the Neighbours about frightful Apparitions of Evil Spirits, with which their House was sometimes infested; and that many such things have been Whispered among the Neighbourhood. There were also some other Testimonies, relating to the Death of People, whereby the Consciences of an Impartial Jury, were convinced, that *G. B.* had Bewitched the persons mentioned in the Complaints. But I am forced to omit several such passages, in this, as well as in all the succeeding *Trials*, because the Scribes who took Notice of them, have not Supplyed me.

VII. One Mr. *Ruck*, Brother in Law to this *G. B.* Testify'd, that *G. B.* and he himself, and his Sister, who was *G. B*'s Wife, going out for Two or three Miles, to gather Straw-*Berries*, *Ruck*, with his Sister the Wife of G. B. Rode home very Softly, with G. B. on Foot in their Company, G. B. stept aside a little into the Bushes; Whereupon they Halted and Halloo'd for him. He not answering, they went away homewards, with a Quickened pace; without any expectation of seeing him in a considerable while: and yet when they were got near home, to their Astonishment they found him on foot, with them, having a Basket of Straw-Berries. G. B. immediately, then fell to chiding his Wife, on the account of what she had been speaking to her Bro-

Brother, of him, on the Road: which when they wondred at, he said, *He knew their thoughts.* *Ruck* being startled at that, made some Reply, intimating that the Devil himself did not know so far; but G. B. answered, *My God, makes known your Thoughts unto me.* The prisoner now at the Barr had nothing to answer, unto what was thus Witnessed against him, that was worth considering. Only he said, *Ruck, and his Wife left a man with him, when they left him.* Which *Ruck* now affirm'd to be false; and when the Court asked G. B. *What the Man's Name was?* his countenance was much altered; nor could he say, who 'twas. But the Court began to think, that he then step'd aside, only that by the assistance of the *Black Man*, he might put on his *Invisibility*, and in that *Fascinating Mist*, gratify his own Jealous humour, to hear what they said of him. Which trick of rendring themselves *Invisible*, our Witches do in their confessions pretend that they sometimes are Masters of; and it it is the more credible, because there is Demonstration that they often render many other things utterly *Invisible*.

VIII. *Faltring, Fauty, unconstant, and contrary Answers upon Judicial and deliberate examination,* are counted some unlucky symptoms of guilt, in all crimes; Especially in Witchcrafts. Now there never was a prisoner more Eminent for them, than G.B. both at his Examination and on his Trial. His *Tergiversations, Contradictions,* and *Falsehoods,* were very sensible: he had little to say, but that he had

heard some things that he could not prove, Reflecting upon the Reputation of some of the witnesses. Only he gave in a paper, to the Jury; wherein, altho' he had many times before, granted, not only that there are *Witches*, but also that the present sufferings of the Countrey are the Effect of horrible *Witchcrafts*, yet he now goes to, evince it, *That there neither are, nor ever were, Witches that having made a compact with the Divel, Can send a Divel to Torment other people at a distance.* This paper was Transcribed out of *Ady*; which the Court presently knew, as soon as they heard it. But he said, he had taken none of it out of any Book; for which his evasion afterwards was, that a Gentleman gave him the discourse, in a manuscript, from whence he Transcribed it.

IX. The Jury brought him in *guilty*; But when he came to Dy, he utterly deny'd the Fact, whereof he had been thus convicted.

## II.

## The TRIAL of *Bridget Bishop*: alias, *Oliver*. At the COURT of Oyer and Terminer

Held at *Salem*. *June* 2. 1692.

I. SHe was Indicted for Bewitching of several persons in the Neighbourhood, the Indictment being drawn up, according to the *Form* in such

ch Cases Usual. And pleading, *Not Guilty*, there ere brought in several persons, who had long un-rgone many kinds of Miseries, which were pre-rnaturally Inflicted, and generally ascribed unto horrible *Witchcraft*. There was little Occasion prove the *Witchcraft*; it being Evident and No-ious to all Beholders. Now to fix the *Witch-aft* on the Prisoner at the Bar, the first thing used as, the Testimony of the *Bewitched*; whereof, veral Testify'd, That the *Shape* of the Prisoner d oftentimes very grievously pinch them, choak em, Bite them, & Afflict them; urging them to rite their Names in a *Book*, which the said Spe-re called, *Ours*. One of them did further Testi-, that it was the *Shape* of this Prisoner, with a-ther, which one Day took her from her Wheel, d carrying her to the River side, threatned there Drown her, if she did not Sign to the Book entioned: which yet she refused. Others of em did also Testify, that the said *Shape*, did in r Threats, brag to them, that she had been the eath of sundry persons, then by her Named; at she had *Ridden* a man, then likewise Named. nother Testify'd, the Apparition of *Ghosts* unto e Spectre of *Bishop*, crying out, *You Murdered us!* bout the Truth whereof, there was in the matter Fact, but too much Suspicion.

*II.* It was Testify'd, That at the Examination the Prisoner, before the Magistrates; the Be-tched were extreamly Tortured. If she did but

but caſt her Eyes on them, they were preſently ſtruck down; and this in ſuch a manner as there could be no Colluſion in the Buſineſs. But upon the Touch of her Hand upon them, when they lay in their Swoons, they would immediately Revive; and not upon the Touch of any ones elſe. Moreover, upon ſome Special Actions of her Body, as the ſhaking of her Head, or the Turning of her Eyes, they preſently and painfully fell into the like poſtures. And many of the like Accidents now fell out, while ſhe was at the Bar. One at the ſame time teſtifying, That ſhe ſaid, *She could not be Troubled to ſee the Afflicted thus Tormented.*

*III.* There was Teſtimony likewiſe brought in, that a man ſtriking once at the place, where a Bewitched perſon ſaid, the *Shape* of this *Biſhop* ſtood, the Bewitched cryed out, that he had Tore his Coat, in the place then particularly ſpecify'd, and the Womans Coat, was found to be Torn in that very place.

IV. One *Deliverance Hobbs*, who had Confeſſed he being a Witch, was now Tormented by the Spectres, for her Confeſſion. And ſhe now Teſtify'd That this *Biſhop*, tempted her to Sign the Book again, and to Deny what ſhe had Confeſs'd. She affirmed, that it was the *Shape* of this Priſoner which whipped her with Iron Rods, to compel her thereunto. And ſhe affirmed, that this *Biſhop* was at a General Meeting of the Witches, in

Fiel

eld at *Salem*-Village and there partook of a Dia-lical Sacrament, in Bread and Wine then Admi-ſtred!

V. To render it further Unqueſtionable, that the iſoner at the Bar, was the Perſon truly charged THIS *Witchcraft*, there were produced many E-lences of OTHER *Witchcrafts*, by her perpetra-l. For Inſtance, *John Cook* teſtify'd, that about e or ſix years ago, One morning, about Sun-Riſe, was in his Chamber, aſſaulted by the *Shape* of is priſoner: which Look'd on him, grin'd at n, and very much hurt him, with a Blow on the e of the Head: and that on the ſame day, a-ut Noon, the ſame *Shape* walked in the Room here he was, and an Apple ſtrangely flew out of s Hand, into the Lap of his mother, ſix or eight ot from him.

VI. *Samuel Gray*, teſtify'd, That about fourteen years o, he wak'd on a Night, & ſaw the Room where lay, full of Light; & that he then ſaw plainly a oman between the Cradle, and the Bed-ſide, hich look'd upon him. He Roſe, and it vaniſh-; tho' he found the Doors all faſt. Looking t at the Entry-Door, he ſaw the ſame Woman, the ſame Garb again; and ſaid, *In Gods Name, hat do you come for?* He went to Bed, and had e ſame Woman again aſſaulting him. The Child the Cradle gave a great ſhreech, and the Wo-an Diſappeared. It was long before the Child could

could be quieted; and tho' it were a very likel
thriving Child, yet from this time it pined away
and after divers months dy'd in a ſad Condition.
He knew not *Biſhop*, nor her Name; but whe
he ſaw her after this, he knew by her Countenance
and Apparrel, and all Circumſtances, that it wa
the Apparition of this *Biſhop*, which had thu
troubled him.

VII. *John Bly* and his wife, teſtify'd, that h
bought a ſow of *Edward Biſhop*, the Husband of th
priſoner; and was to pay the price agreed, unt
another perſon. This Priſoner being Angry tha
ſhe was thus hindred from fingring the money
Quarreli'd with *Bly*. Soon after which the Sow, wa
taken with ſtrange Fits; Jumping, Leaping, an
knocking her head againſt the Fence, ſhe ſeem'
Blind and Deaf, and would neither eat nor b
ſuck'd. Whereupon a neighbour ſaid, ſhe believe
the Creature was *Over-Looked*; & ſundry other cir
cumſtances concurred, which made the Deponent
Belive that *Biſhop* had Bewitched it.

VIII. *Richard Coman* teſtify'd, that eight year
ago, as he lay Awake in his Bed, with a Ligh
Burning in the Room, he was annoy'd with th
Apparition of this *Biſhop*, and of two more that were
ſtrangers to him; who came and oppreſſed him ſo
that he could neither ſtir himſelf, nor wake any
one elſe: and that he was the night after, moleſted
again in the like manner; the ſaid *Biſhop* taking him
by the Throat, and pulling him almoſt out of the
Bed. His kinſman offered for this cauſe to lodge
with him; and that Night, as they were Awak

courfing together: this *Coman* was once more ted, by the Guefts whichhad formerly been ſo ubleſome; his kinſman being at the ſame time ook ſpeechleſs and unable to move Hand or Foot. had laid his ſword by him; which theſe unhap- ſpectres, did ſtrive much to wreſt from him; y he held too faſt for them. He then grew able call the People of hishouſe; but altho' they heard n, yet they had not power to ſpeak or ſtirr, until laſt, one of the people crying out, *what's the mat-* the ſpectres all vaniſhed.

IX. *Samuel Shattock* teſtify'd, That in the Year 80. this *Bridget Biſhop*, often came to his houſe on ſuch frivolous and fooliſh errands, that they ſpected ſhe came indeed with a purpoſe of miſ- ief. Preſently whereupon his eldeſt child, which s of as promiſing Health & Senſe, as any child of Age, began to droop exceedingly; & the oftener t *Biſhop* came to the Houſe, the worſe grew the ild. As theChild would be ſtanding at theDoor, he ould be thrown and bruiſed againſt the Stones, by Inviſible Hand, and in like ſort knock his Face a- inſt the ſides of the Houſe, and bruiſe it after a ſerable manner. Afterwards this *Biſhop* would ing him things to Dy, whereof he could not Ima- ne any uſe; and when ſhe paid him a piece of oney, the Purſe and Money were unaccountably nveyed out of a Lock'd box, and never ſeen more. he Child was immediately hereupon taken th terrible fits, whereof his Friends thought he would

would have dyed: indeed he did almoſt nothing but cry and Sleep for ſeveral Months together: and at length his underſtanding was utterly taken away. Among other Symptoms of an Inchantment upon him, one was, that there was a Board in the Garden, whereon he would walk; and all the invitations in the world could never fetch him off. About Seventeen or Eighteen years after, there came a Stranger to *Shattocks* Houſe, who ſeeing the Child, ſaid, *This poor Child is Bewitched; and you have a Neighbour living not far off, who is a Witch.* He added, *Your Neighbour has had a falling out with your Wife; and ſhe ſaid in her Heart, your Wife is a proud Woman, and ſhe would bring down her Pride in this Child:* He then Remembred, that *Biſhop* had parted from his Wife in muttering and menacing Terms, a little before the Child was taken Ill. The above-ſaid Stranger would needs carry the Bewitched Boy with him, to *Biſhops* Houſe, on pretence of buying a pot of Cyder. The Woman Entertained him in furious manner; and flew alſo upon the Boy, ſcratching his Face till the Blood came, and ſaying, *Thou Rogue, what? doſt thou bring this Fellow here to plague me?* Now it ſeems the man had ſaid before he went, that he would fetch Blood of *her*. Ever after the Boy was follow'd with grievous Fits, which the *Doctors* themſelves generally aſcribed unto *Witchcraft*; and wherein he would be thrown ſtill into the *Fire* or the *Water*, if he were not conſtantly look'd after; and it was verily believed that *Biſhop* was the cauſe of it.

X. *John Louder* testify'd, that upon some little ntroversy with *Bishop* about her fowles, going ll to Bed, he did awake in the Night by moon- ht, and did see clearly the likeness of this wo- an grievously oppressing him; in which miserable ndition she held him unable to help him self, till ar Day. He told *Bishop* of this; but she deny'd and threatned him, very much. Quickly after s, being at home on a Lords Day, with the doors att about him, he saw a Black Pig approach him; which he going to kick, it vanished away. Im- ediately after, sitting down, he saw a Black thing mp in at the Window, & come & stand before m. The Body, was like that of a Monkey, the et like a Cocks, but the Face much like a mans. e being so extreemly affrighted, that he could t speak; this Monster spoke to him, and said, *am a Messenger sent unto you, for I understand that u are in some Trouble of Mind, and if you will be led by me, you shall want for nothing in this world.* hereupon he endeavoured to clap his hands on it; but he could feel no substance, and it jum- d out of the window again; but immediately me in by the Porch, though the Doors were shut, d said, *You had better take my Counsel!* He then uck at it with a stick, but struck only the Ground- , and broke the Stick. The Arm with which he uck was presently Disenabled, and it vanished ay. He presently went out at the Back-Door, and ved, this *Bishop*, in her Orchard, going toward her ouse; but he had not power to set one foot forward

unto

unto her. Whereupon returning into the House he was immediately accosted by the Monster he had seen before; which Goblin was now going to Fly at him: whereat he cry'd out, *The whole Armour of God, be between me and you!* So it sprang back, and flew over the Apple Tree; shaking many Apples off the Tree, in its flying over. At its Leap, it flung Dirt with its Feet, against the Stomach of the man; whereon he was then struck Dumb, and so continued for three Days together. Upon the producing of this Testimony, *Bishop* deny'd that she knew this Deponent: yet their two Orchards joined, and they had often had their Little Quarrels for some years together.

XI. *William Stacy*, Testifyed, That receiving Money of this *Bishop*, for work done by him, he was gone but a matter of Three Rods from her, and looking for his money, found it unaccountably gone from him. Some time after, *Bishop* asked him whether his Father would grind her grist for her? He demanded why? she Reply'd, *Because Folks count me a witch.* He answered, *No Question, but he will grind it for you.* Being then gone about six Rods from her, with a small Load in his Cart, suddenly the Off-wheel slump't and sunk down into an Hole upon plain ground, so that the Deponent was forced to get help for the Recovering of the wheel. But stepping Back to look for the Hole which might give him this disaster, there was none at all to be found. Some time after, he was waked

in

the Night; but it seem'd as Light as *Day*, and he erfectly saw the shape of this *Bishop*, in the Room, roubling of him; but upon her going out, all was ark again. He charg'd *Bishop* afterwards with it: d she deny'd it not; but was very angry. Quick- after, this Deponent having been threatned by *ishop*, as he was in a dark Night going to the Barn, was very suddenly taken or lifted from the ound, and thrown against a stone wall; After at, he was again hoisted up and thrown down a nk, at the end of his House. After this again, ssing by this *Bishop*, his Horse with a small load, iving to Draw, all his Gears flew to pieces, and e Cart fell down; and this deponent going then lift a Bag of corn, of about two Bushels; uld not budge it, with all his might.

Many other pranks, of this *Bishops*, this deponent s Ready to testify. He also testify'd, that he rily Believed, the said *Bishop*, was the Instrument his Daughter, *Priscilla's* Death; of which suspi- on, pregnant Reasons were assigned.

XII. To Crown all, *John Bly*, and *William Bly*, stify'd, That being Employ'd by *Bridget Bi-*, to help take down the Cellar-wall, of the House, wherein she formerly Lived, they in Holes of the said old Wall, find several *ppets*, made up of Rags, and Hogs Brussels, h Headless Pins in them, the points being out- rd. Whereof she could now give no Account o the Court, that was Reasonable or Tolerable.

XIII. One thing that made againſt the Priſoner was, her being evidently convicted of *Groſs Lying* in the Court, ſeveral Times, while ſhe was making her Plea. But beſides this, a Jury of Women, found a preternatural Teat upon her Body; but upon a ſecond ſearch, within Three or four Hours, there was no ſuch thing to be ſeen. There was alſo an account of other people whom this woman had afflicted. And there might have been many more if they had been enquired for. But there was no need of them.

XVI. There was one very ſtrange thing more with which the Court was newly Entertained. As this Woman vvas under a Guard, paſſing by the Great and Spacious Mee ing-Houſe of *Salem* ſhe gave a Look towards the Houſe. And immediately a *Dæmon* Inviſibly Entring the Meeting-houſe, Tore dovvn a part of it; ſo that tho' there vvere no perſon to be ſeen there, yet the people at the Noiſe running in, found a Board, vvhich was ſtrongly faſtned vvith ſeveral Nails, tranſported unto another quarter of the Houſe.

*III.*

The Tryal of *Suſanna Martin*: At the Court of *Oyer and Terminer*: Held by Adjournment at *Salem*. *June* 29. 1692.

I. *Suſanna Martin*, pleading, *Not Guilty*, to the Indictment of *Witchcrafts* brought again

gainſt her, there were produced the evidences of many perſons very ſenſibly and grievously Bewitched; who all complaned of the priſoner at the Bar, as the perſon whom they Believed the cauſe of their Miſeries. And now, as well as in the other Trials, there was an extraordinary endeavour by *witchcrafts*, with Cruel and Frequent fits, to hinder the poor ſufferers, from giving in their complaints; which the Court was forced with much patience to obtain, by much waiting and watching for it.

II. There was now alſo an Account given, of what paſſed at her firſt examination before the Magiſtrates. The caſt of her *eye*, then ſtriking the Afflicted People to the ground, whether they ſaw that caſt or no; there were theſe among other paſſages, between the Magiſtrates, and the Examinate.

*Magiſtrate.* Pray, what ails theſe People?

*Martin.* I don,t know.

*Magiſtrate.* But, what do you think ails them?

*Martin.* I don't deſire to ſpend my Judgment upon it.

*Magiſtrate.* Don't you think they are Bewitch'd?

*Martin.* No, I do not think they are.

*Magiſtrate.* Tell us your thoughts about them then.

*Martin.* No, my thoughts are my own when they are in, but when they are out, they are anothers. Their Maſter.---

*Magiſtrate.* Their Maſter? who do you think, their Maſter?

*Martin.* If theybe dealing in the Black Art, yo may know as well as I.

*Magistrate.* Well, what have you done towards this

*Martin.* Nothing at all.

*Magistrate.* Why, tis you or your Appearance

*Martin* I cannot help it.

*Magistrate.* Is it not *Your* Master? How come your Appearance to hurt these?

*Martin.* How do I know? He that appear'd i the shape of *Samuel*, a Glorify'd Saint, may Appea in any ones shape.

It was then also noted in her, as in others lik her, that if the Afflicted went to approach he they were flung down to the Ground. And, whe she was asked the Reason of it, she said, *I cann tell; it may be, the Devil bears me more Malice tha another.*

III. The Court accounted themselves Alarum' by these things, to Enquire further into the Co versation of the Prisoner; and see what the might occur, to render these Accusations furth credible. Whereupon, *John Allen*, of *Salisbur* testify'd, That he refusing, because of the weal ness of his Oxen, to Cart some Staves, at the re quest of this *Martin*, she was displeased at it, an said, *It had been as good that he had; for his Oxe should never do him much more* Service. Whereu on, this Deponent said, *Dost thou threaten me, th old* Witch: *I'l throw thee into the Brook*; Which avoid, she flew over the Bridge, and escaped. Bu as he was going home, one of his Oxen Tired, th

at he was forced to Unyoke him, that he might
t him home. He then put his Oxen, with ma-
more, upon *Salisbury* Beach, where Cattle did
e to get *Flesh*. In a few days, all the Oxen upon
e Beach were found by their Tracks, to have
n unto the mouth of *Merrimack-River*, and not
turned; but the next day they were found
me ashore upon *Plum-Island*. They that fought
em, used all imaginable gentleness, but they
ould still run away with a violence that seem-
wholly Diabolical, till they came near the
outh of *Merrimack-River*; when they ran right
o the Sea, swimming as far as they could be
en. One of them then swam back again,
th a swiftness, amazing to the Beholders, who
od ready to receive him, and help up his
ired Carcase: but the Beast ran furiously up
o the Island, and from thence, thorough the
arishes, up into *Newbury* Town, and so up
o the Woods; and there after a while found
ar *Amesbury*. So that, of Fourteen good Ox-
, there was only this saved: the Rest were
cast up, some in one place, and some in a-
ther, Drowned.

IV. *John Atkinson* Testify'd, That he Exchan-
d a Cow, with a Son of *Susanna Martins*,
hereat she muttered, and was unwilling he
ould have it. Going to Receive this Cow,
e he Hamstring'd her, and Halter'd her, she
a Tame Creature grew so mad, that they

could ſcarce get her along. She broke all the Ropes that were faſtned unto her, and though ſhe were Ty'd faſt unto a Tree, yet ſhe made her Eſcape, and gave them ſuch further Trouble, as they could aſcribe to no cauſe but Witchcraft.

V. *Bernard Peache* teſtify'd, That being in Bed on a Lords-day-Night, he heard a ſcrabbling at the Window, whereat he then ſaw, *Suſanna Martin* come in, and jump down upon the Floor. She took hold of this Deponents Feet, and drawing his Body up into an Heap, ſhe lay upon him, near Two Hours; in all which time he could neither ſpeak nor ſtirr. At length, when he could begin to move, he laid hold on her Hand, and pulling it up to his mouth, he bit three of her Fingers, as he judged, unto the Bone. Whereupon ſhe went from the Chamber, down the Stairs, out at the Door. This Deponent thereupon called unto the people of the Houſe, to adviſe them, of what paſſed; and he himſelf did follow her. The people ſaw her not; but there being a Bucket at the Left hand of the Door, there was a drop of Blood found on it; and ſeveral more drops of Blood upon the Snow newly fallen abroad. There was likewiſe the print of her two Feet juſt without the Threſhold; but no more ſign of any Footing further off.

At another time this Deponent was deſired by the Priſoner, to come unto an Husking of Corn at her Houſe; and ſhe ſaid, *If he did not come,* I

*ere better that he did*! He went not; but the ight following, *Susanna Martin*, as he judged, nd another came towards him. One of them id, *Here he is*! but he having a Quarter-staff, ade a Blow at them. The Roof of the Barn, roke his Blow; but following them to the Window, he made another Blow at them, and truck them down; yet they got up, and got ut, and he saw no more of them.

About this time, there was a Rumour about he Town, that *Martin* had a Broken Head; ut the Deponent could say nothing to that.

The said *Peache* also testify'd, the Bewitching f Cattle to Death, upon *Martins* Discontents.

VI. *Robert Downer* testifyed, That this Prisoner being some years ago prosecuted at Court for a Witch, he then said unto her, *He believed she was a Witch.* Whereat she being Dissatisfied, Said, *That some Shee-Devil would Shortly fetch him away*! Which words were heard by others, as well as himself. The Night following, as he lay in his Bed, there came in at the Window, the likeness of a *Cat*, which flew upon him, took fast hold of his Throat, lay on him a considerable while, and almost killed him. At length he remembred, what *Susanna Martin*, had threatned the Day before; and with much striving he cryed out, *Avoid, thou Shee-Devil! In the Name of God the Father, the Son, and the Holy Ghost, Avoid.* Whereupon it left him, leap'd on the Floor, and flew out at the Window.

And

And there also came in several Testimonies, that before ever *Downer* spoke a word of this Accident, *Susanna Martin* and her Family, had related, *How this* Downer *had been Handled!*

VII. *John Kembal*, testifyed, that *Susanna Martin*, upon a Causeless Disgust, had threatened him, about a certain Cow of his, *That she should never do him any more Good*: and it came to pass accordingly. For soon after the Cow was found stark Dead on the dry Ground; without any Distemper to be discerned upon her. Upon which he was followed with a strange Death upon more of his Cattle, whereof he lost in One Spring to the value of Thirty Pounds. But the said *John Kembal* had a further Testimony to give in against the Prisoner which was truly admirable.

Being desirous to furnish himself with a Dog, he applyed himself to buy one of this *Martin*, who had a Bitch with Whelps in her House. But she not letting him have his Choice, he said, he would supply himself then at one *Blezdels*. Having mark'd a puppy, which he lik'd at *Blezdels*, he met *George Martin*, the Husband of the prisoner, going by, who asked him, *Whether he would not have one of his Wives Puppies*; and he answered, *No*. The same Day, one *Edmund Eliot*, being at *Martins House*, heard *George Martin* relate, where this *Kembal* had been, and what he had said. Whereupon *Susanna Martin* replyed, *If I live, I'll give him Puppies enough!* Within a few dayes after, this *Kembal* coming out of the Woods, there

ere arose a little Black Cloud, in the *N.W.* and *mbal* immediately felt a Force upon him, which ade him not able to avoid running upon the stumps Trees, that were before him, albeit, he had a oad, plain Cart way, before him; but tho' he d his Ax also on his Shoulder to endanger him in s Falls, he could not forbear going out of his way tumble over them. When he came below the eeting-House, there appeared unto him, a little ing like a *Puppy*, of a Darkish Colour; and it shot ckwards and forwards between his Leggs. He d the Courage to use all possible Endeavours of tting it, with his Ax; but he could not Hit it; e Puppy gave a jump from him, and went, as to n, it seem'd into the Ground. Going a little fur-er, there appeared unto him a Black Puppy, some-hat bigger than the first; but as Black as a Cole. motions were quicker than those of his Ax; it ew at his Belly- and away; then at his Throat; over his Shoulder one way, and then over his oulder another way. His heart now began to l him, and he thought the Dog would have Tore Throat out. But he recovered himself, and led upon God in his Distress; and Naming the me of JESUS CHRIST, it Vanished away at ce. The *D*eponent Spoke not one Word of these cidents, for fear of affrighting his wife. But the xt Morning, *Edmund Eliot*, going into *Martins* use, this woman asked him where *Kembal* was? Replyed, *At home, a bed, for ought he knew.* She urned, *They say, he was frighted last Night. Eliot* asked

asked *With what?* She answered, *With Puppies. Elio* asked, *Where she heard of it, for he had heard nothing o it!* She rejoined, *About the Town.* Altho, *Kemba* had mentioned the Matter to no Creature Li ving.

VIII. *William Brown* testify'd, that Heaven have ing blessed him with a most Pious and prudent wife this wife of his, one day mett with *Susanna Martin* but when she approch'd just unto her *Martin*, va nished out of sight, and left her extremely affrighted After which time, the said *Martin*, often appear'd unto her, giving her no little trouble; & when sh did come, she was visited with Birds that sorely peck't and Prick'd her; and sometimes, a Bunch like a pullets egg would Rise in her throat, ready t Choak her, till she cry'd out, *Witch, you shan't Choak me!* While this good Woman was in this Extre mity, the Church appointed a Day of Prayer, o her behalf; whereupon her Trouble ceas'd; sh saw not *Martin* as formerly; and the Church, in stead of their Fast, gave Thanks for her Delive rance. But a considerable while after, she being Summoned to give in some Evidence at the Court against this *Martin*, quickly thereupon, this *Martin* came behind her, while she was milking her Cow and said unto her, *For thy defaming me at Court I'l make thee the miserablest Creature in the World.* Soon after which, she fell into a strange kind o Distemper, and became horribly Frantick, and un capable of any Reasonable Action; the Physici

an

ns declaring, that her Distemper was preternatu-
al, and that some Devil had certainly Bewitched
er; and in that Condition she now remained.

IX. *Sarah Atkinson* testify'd, That *Susanna Mar-*
*in* came from *Amesbury*, to their House at *New-*
*ury*, in an extraordinary Season, when it was not
t for any one to Travel. She came (as she said,
nto *Atkinson*,) all that long way on Foot. She
rag'd, and show'd, how dry she was; nor could
be perceived that so much as the Soles of her
hoes were wet. *Atkinson* was amazed at it; and
rofessed, that she should her self have been wet
p to the knees, if she had then came so far; but
*Martin* reply'd, *She scorn'd to be Drabbled!* It was
oted, that this Testimony upon her Trial, cast
er into a very singular Confusion.

X. *John Prosby*, testify'd, That being one Even-
ng very unaccountably Bewildred, near a field of
*Martins*, and several times, as one under an En-
hantment, returning to the place he had left, at
ength he saw a marvellous Light, about the Big-
ess of an Half-Bushel, near two Rod, out of the
vay. He went, and struck at it with a Stick, and
aid it on with all his might. He gave it near
orty blows; and felt it a palpable substance. But
oing from it, his Heels were struck up, and he
vas laid with his Back on the Ground: Sliding as
e thought, into a Pit; from whence he recover'd,
y taking hold on the Bush; altho' afterwards he
could

could find no such Pit in the place. Having after his Recovery, gone five or six Rod, he saw *Susanna Martin* standing on his Left-hand, as the Light had done before; but they changed no words with one another. He could scarce find his House in his Return; but at length he got home, extreamly affrighted. The next day, it was upon Enquiry understood, that *Martin* was in a miserable condition by pains and hurts that were upon her.

It was further testify'd by this Deponent, That after he had given in some Evidence against *Susanna Martin*, many years ago, she gave him foul words about it; and said, *He should never prosper more*; particularly, *That he should never have more than two Cows; that tho' he were never so likely to have more, yet he should never have them.* And that from that very Day to this; namely for Twenty Years together, he could never exceed that Number; but some strange thing or other still prevented his having of any more.

XI. *Jarvis Ring*, testifyed, that about seven years ago, he was oftentimes and grievously Oppressed in the Night; but saw not who Troubled him, until at last he Lying perfectly Awake, plainly savv *Susanna Martin* approach him. She came to him, and forceably Bit him by the Finger; so that the Print of the Bite is now so long after to be seen upon him.

XII. But besides all of these Evidences, there was

most wonderful Account of one *Joseph Ring*, produced on this Occasion.

This man has been strangely carried about by *Dæmons*, from one *Witch-Meeting* to another, for near two years together; and for one Quarter of this Time, they have made him, and kept him Dumb, tho' he is now again able to speak. There was one *T. H.* who having as tis judged, a Design of engaging this *Joseph Ring*, in a Snare of Devillism, contrived a wile, to bring this *Ring* two shillings in Debt unto him.

Afterwards, this poor man would be visited with unknown shapes, and this T. H. sometimes among them; which would force him away with them, unto unknown Places, where he saw meetings, Feastings, Dancings, ; and after his Return, wherein they hurried him a long thro' the Air, he gave Demonstrations to the Neighbours, that he had indeed been so transported. When he was brought into these Hellish meetings, one of the First things they still did unto him, was to give him a knock on the Back, whereupon he was ever as if Bound with Chains, uncapable of Stirring out of the place, till they should Release him. He related, that there often came to him a man, who presented him a *Book*, whereto he would have him set his Hand; promising to him, that he should then have even what he would; and presenting him with all the Delectable Things, persons, and places, that he could imagine. But he refusing to subscribe, the business would end with dreadful Shapes, Noises and Screech-

es,

es, which almoſt ſcared him out of his witts. Once with the Book, there was a Pen offered him, and an Inkhorn, with Liquor in it, that ſeemed like Blood: but he never toucht it.

This man did now affirm, that he ſaw the Priſoner, at ſeveral of thoſe Helliſh Randezvouzes.

Note, This Woman was one of the moſt Impudent, Scurrilous, wicked creatures in the world; & ſhe did now throughout her whole Trial, diſcover her ſelf to be ſuch an one. Yet when ſhe was asked what ſhe had to ſay for her ſelf, her Cheef Plea was, *That ſhe had Led a moſt virtuous and Holy Life*

## IV

## The TRIAL of

## *ELIZABETH HOW,*

at the Court of

# Oyer and Terminer,

Held by Adjournment at *Salem*,

*June.* 30. 1692.

I. *ELIZABETH HOW*, pleading, *Not Guilty*, to the Indictment of Witchcrafts, then charged upon her; the Court, according to the uſua

al proceeding of the Courts in *England*, in such aſes, began with hearing the Depoſitions of Seve-l Afflicted People, who were grievouſly Tortured y ſenſible and evident *Witchcrafts*, and all complai-ed of the Priſoner, as the cauſe of their Trouble. was alſo found that the Sufferers were not able bear her *Look*, as likewiſe, that in their greateſt woons, they diſtinguiſhed her *Touch* from other coples, being thereby raiſed out of them.

And there was other Teſtimony of people to hom the ſhape of this *How*, gave trouble Nine or en years ago.

II. It has been a moſt uſual thing for the Bewitch-d perſons, at the ſame time that the *Spectres* repre-nting the *Witches* Troubled them, to be viſited with pparitions of *Ghoſts*, pretending to have bin Murder-d by the *Witches* then repreſented. And ſometimes ne confeſſions of the witches afterwards acknow-dged thoſe very Murders, which theſe *Apparitions*. harged upon them; altho' they had never heard hat Informations had been given by the Suffe-ers.

There were ſuch Apparitions of Ghoſts teſtified by ome of the preſent ſufferers, & the Ghoſts affirmed hat this *How* had Murdered them: which things ere *Fear'd* but not *prov'd*.

III. This *How*, had made ſome Attempts of oyning to the Church, at *Ipſwich*, ſeveral years ago; ut ſhe was deny'd an Admiſſion into that Holy So-ciety,

ciety, partly, thro a suspicion of witchcraft, the
urged against her. And there now came in Test
mony, of Preternatural Mischiefs, presently befa
ling some that had been Instrumental to Deb
her from the Communion, whereupon she w
Intruding.

IV. There was a particular Deposition of *Jo*
*seph Safford*, That his Wife had conceived an ex
treame Aversion, to this *How*, on the Reports o
her Witcherafts: but *How*, one day taking he
by the hand, and saying, *I believe you are not Ign*
*rant of the great Scandal, that I ly under, by an evi*
*Report Raised upon me.* She immediately, unreaso
nably, and unperswadeably, even like one Enchan
ed, began to take this Womans part. *How* bein
soon after propounded, as desiring an Admission t
the Table of the Lord, some of the pious Bre
thren were unsatisfy'd about her. The Elder
appointed, a Meeting to hear Matters objected a
gainst her; and no Arguments in the world coul
hinder this Goodwife *Safford*, from going to th
Lecture. She did indeed promise with much ado
that she would not go to the Church-Meeting, ye
she could not refrain going thither also. *How'*
Affayrs there were so Canvased, that she came o
rather *Guilty*, than *Cleared*; nevertheless Goodwif
*Safford* could not forbear taking her by the hand
and saying, *Tho' you are Condemned before men, yo*
*are Justify'd before God.* She was quickly taken i
a very strange manner; Frantick, Raving, Raging
an

nd Crying out, *Goody* How *must come into the hurch; she is a precious Saint, and tho' she be Condemd before Men, she is Justify'd before God.* So she ontinued for the space of two or three Hours; nd then fell into a Trance. But coming to her lf, she cry'd out, *Ha! I was mistaken,* and afterards again repeated, *Ha! I was mistaken!* Being ked by a Stander-by, *Wherein?* She replyed, *I ought Goody* How, *had been a Precious Saint of God, t now I see she is a Witch. She has Bewitched me, d my Child, and we shall never be well, till there be stimony for her, that she may be taken into the Church.* nd *How* said afterwards, that she was very Sorry see *Safford* at the Church-Meeting mentioned. *fford* after this, declared herself to be afflicted by Shape, of *How*; and from that Shape she endud many Miseries.

V. *John How* Brother to the Husband of the priner testifyed, that he refusing to accompany the soner unto her Examination as was by her desired, mediately some of his Cattle, were Bewitched to ath, Leaping three or four foot high, turning out, Squeaking, Falling, and Dying, at once; and ng to cut off an Ear, for an use, that might vell perhaps have been Omitted, the Hand where he held his knife, was taken very Numb; and t remained, and full of Pain for several Dayes; ng not well at this very Time. And he suspect his prisoner, for the Author of it.

VI. *Nehemiah Abbot* testify,d, that unusual an
mischievous Accidents would befal his cattle, whe
ever he had any Difference with this Prisone
Once, Particulary, she wished his Oxe Choaked
and within a Little while, that Oxe was Choake
with a Turnip in his Throat. At another tim
refusing to lend his horse, at the Request of h
Daughter, the horse was in a Preternatural manne
abused. And several other Odd Things, of th
kind were testify'd.

VII. There came in Testimony, that one good
wife *Sherwin*, upon some Difference with *How*
was Bewitched, and, that she Dy'd, Charging th
*How* of having an Hand in her Death. And th
other People, had their Barrels of Drink unaccou
tably mischief'd, spoilt, and spilt, upon their D
pleasing of her.

The things in themselves, were Trivial; bu
there being such a Course of them, it made ther
the more to be considered. Among others, *Mart*
*Wood* gave her Testimony, that a Little after, h
Father had been employ'd in gathering an Accou
of this *Howes* Conversation, they once and aga
Lost Great Quantities of Drink, out of their Uesse
in such a manner, as they could ascribe to nothi
but Witchcraft. As also, that *How* giving h
some Apples, when she had eaten of them, she w
taken with a very strange kind of a maze, insomu
that she knew not what she said or did.

VIII. There was Likewise a cluster of Depo
sitions, that one *Isaac Cummings*, refusing to lend h

Ma

Mare, unto the Husband of this *How*, the mare was within a Day or two, taken in a strange condition. The Beast seemed much Abused; being Bruised, as if she had been Running over the Rocks, and marked where the Bridle went, as if burnt with a red hot Bridle. Moreover, one using a Pipe of Tobacco for the Cure of the Beast, a blew Flame issued out of her, took hold of her Hair, and not only Spread and Burnt on her, but it also flew upwards towards the Roof of the Barn, and had like to have set the Barn on Fire. And the Mare dy'd very suddenly.

IX. *Timothy Perley* and his Wife, Testify'd, not only that unaccountable Mischiefs, befel their Cattle, upon their having of Differences, with this Prisoner: but also, that they had a Daughter destroy'd by Witchcrafts; which Daughter still charged *How*, as the cause of her Affliction: and it was noted, that she would be struck down, whenever *How* were spoken of. She was often endeavoured to be Thrown into the Fire, and into the Water, in her strange Fits; tho' her Father had corrected her, for Charging *How* with Bewitching her, yet (as was testify'd by others also) she said, she was sure of it, and must dy standing to it. Accordingly she Charged *How* to the very Death; and said, *Tho'* How *could Afflict and Torment her Body, yet she could not Hurt her Soul*: and, *That the Truth of this matter would appear, when she should be Dead and Gone.*

X. *Francis Lane*, testify'd, That being hired by the Husband of this *How*, to get him a parcel of Posts and Rails, this *Lane* hired *John Pearly* to assist him. This Prisoner then told *Lane*, that she believed the Posts and Rails would not do, because *John Perley* helped him; but that if he had got them alone, without *John Pearlies* help, they might have done well enough. When *James How* came to receive his Posts and Rails of *Lane*, *How* taking them up by the ends, they, tho' good and sound, yet unaccountably broke off, so that *Lane* was forced to get Thirty or Forty more. And this Prisoner being informed of it, she said, she told him so before; because *Pearly* help'd about them.

XI. Afterwards, there came in the Confessions of several other (penitent) Witches, which affirmed this *How*, to be one of those, who with them had been baptized by the Devil, in the River, at *Newbery*-Falls: before which, he made them there kneel down by the Brink of the River, and Worship him.

V

The TRIAL of
*MARTHA CARRIER*,
at the Court of

## Oyer and Terminer

Held by Adjournment at, *Salem*.
*August* 2. 1692.

I. MARTHA *CARRIER*, was Indicted for the Bewitching of certain Persons according

ccording to the Form usual in such Cases. Pleading *Not Guilty*, to her Indictment, there were First brought in a considerable number of the Bewitched Persons; who not only made the Court sensible of n horrid *Witchcraft* committed upon them, but also deposed, That it was *Martha Carrier*, or her *Shape*, that Grievously Tormented them, by Biting, Pricking, Pinching, and Choaking of them. It was further deposed, that while this *Carrier* was on her Examination, before the Magistrates, the Poor People were so Tortured that every one Expected their Death upon the very Spott; but that upon the binding of *Carrier*, they were eased. Moreover the *Look* of *Carrier*, then lai'd the Afflicted people for Dead; nd her *Touch*, if her *Eye* at the same Time were off hem, raised them again. Which things were also ow seen upon her Trial. And it was Testifyed, hat upon the mention of some having their Necks twisted almost round, by the Shape of this *Carrier*, she replyed, *Its no matter, tho' their Necks ad been twisted quite off.*

II. Before the Trial of this prisoner, several of er own *Children*, had frankly and fully confessed, ot only that they were *Witches* themselves, but hat this their *Mother* had made them so. This onfession they made with great shows of Repentance, and with much Demonstration of Truth. hey Related Place, Time, Occasion; they gave n account of Journeyes, Meetings, and Mischiefs y them performed; and were very credible in

what

what they ſaid. Nevertheleſs, this Evidence wa not produced againſt the Priſoner at the Bar, inaſ much as there was other Evidence enough to pro ceed upon.

III. *Benjamin Abbot*, gave in his Teſtimony, tha laſt *March* was a twelve month, this *Carrier* wa very Angry with him, upon laying out ſome Land near her Husbands: Her Expreſſions in this Anger were, *That ſhe would ſtick as cloſe to* Abbot, *as th Bark ſtuck to the Tree, and that he ſhould Repent of it afore ſeven years came to an end, ſo as Doctor* Preſco *ſhould never cure him.* Theſe words were heard by others, beſides *Abbot* himſelf; who alſo heard her ſay, *She would hold his Noſe as cloſe to the Grindſtone as ever it was held ſince his Name was* Abbot. Pre ſently after this, he was taken with a ſwelling in his Foot, and then with a pain in his ſide: and exceedingly Tormented. It bred unto a ſore, which was Lanced by Doctor *Preſcot*, and ſeveral Gallons of Corruption ran out of it. For ſix weeks it con tinued very bad; and then another ſore bred in his Groin, which was alſo Lanc'd by Doctor *Preſ cot*. Another Sore then bred in his Groin, which was likewiſe Cut, and put him to very great Mi ſery. He was brought unto Deaths Door, and ſo remained until *Carrier* was taken, and carried away by the Conſtable; from which very day, he began to mend, and ſo grew better every day, and is well ever ſince.

*Sarah Abbot* alſo his Wife teſtify'd, that her Huſ band

and was not only all this while Afflicted in his Body, but also that strange, extraordinary and unaccountable Calamities befel his Cattel; their Death being such as they could guess at no Natural Reason for.

IV. *Allin Toothaker* testify'd, That *Richard*, the Son of *Martha Carrier*, having some Difference with him, pull'd him down by the Hair of the Head. When he Rose again, he was going to strike at *Richard Carrier*; but fell down flat on his Back to the ground, and had not power to stir hand or foot, until he told *Carrier* he yielded; and then he saw the Shape of *Martha Carrier*, go off his Breast.

This *Toothaker*, had Received a Wound, in the Wars; and he now testify'd, that *Martha Carrier* told him, *He should never be Cured.* Just afore the Apprehending of *Carrier*, he could thrust a knitting Needle into his Wound, four Inches Deep; but presently after her being Siezed, he was throughly Healed.

He further testify'd, That when *Carrier* and he sometimes were at variance, she would clap her hands at him, and say, *He should get nothing by it*; Whereupon he several times lost his Cattle, by strange Deaths, whereof no Natural Causes could be given.

V. *John Rogger* also testify ed, That upon the threatning words of this malicious *Carrier*, his Cattle

Cattle would be ſtrangely Bewitched; as was more particularly then deſcribed.

VI. *Samuel Preſton* teſtify'd, that about two years ago, having ſome Difference with *Martha Carrier*, he loſt a Cow in a ſtrange Preternatural unuſual manner; and about a month after this, the ſaid *Carrier*, having again ſome Difference with him, ſhe told him; *He had Lately loſt a Cow, and it ſhould not be long before he Loſt another*! which accordingly came to Paſs; for he had a Thriving and well-kept Cow, which without any known cauſe quickly fell down and Dy'd.

VII. *Phebe Chandler* teſtify'd, that about a Fortnight before the apprehenſion of *Martha Carrier*, on a Lords-Day, while the Pſalm was ſinging, in the Church, this *Carrier* then took her by the ſhoulder and ſhaking her, asked her, *where ſhe Lived?* ſhe made her no Anſwer, although as *Carrier*, who lived next door to her Fathers Houſe, could not in reaſon but know who ſhe was. Quickly after this, as ſhe was at ſeveral times croſſing the Fields, ſhe heard a voice, that ſhe took to be *Martha Carriers*, and it ſeem'd as if it was over her Head. The voice told her, *ſhe ſhould within two or three dayes be Poiſoned.* Accordingly, within ſuch a Little time, One Half of her Right Hand, became greatly ſwollen, and very painful; as alſo part of her Face; whereof ſhe can give no account how it came. It continued very Bad for ſome dayes; and ſeveral

times

imes since, she has had a great pain in her Breast; nd been so seized on her Legs, that she has hardly een able to go. She added, that lately, going ell to the House of God, *Richard*, the Son of *Martha Carrier*, Look'd very earnestly upon her, nd immediately her hand, which had formerly een poisoned, as is abovesaid, began to pain her reately, and she had a strange Burning at her sto- nach; but was then struck deaf, so that she could ot hear any of the prayer, or singing, till the two three last words of the Psalme.

VIII. One *Foster*, who confessed her own Share the Witchcraft for which the Prisoner stood in- cted, affirm'd, That she had seen the Prisoner some of their *Witch-Meetings*, and that it was is *Carrier*, who perswaded her to be a Witch. e confessed, That the Devil carry'd them on Pole, to a Witch-Meeting; but the Pole oke, and she hanging about *Carriers* Neck, they th fell down, and she then Received an Hurt the Fall, whereof she was not at this very time ecovered.

IX. One *Lacy*, who likewise confessed her are in this Witchcraft, now Testify'd, That she d the Prisoner were once Bodily present at a *tch-meeting* in *Salem-Village*; and that she knew Prisoner to be a Witch, and to have been at Diabolical Sacrament, and that the Prisoner was undoing of her, and her Children, by En- ticing

ticing them into the Snare of the Devil.

X. Another *Lacy*, who also Confessed he share in this Witchcraft, now Testify'd, That th Prisoner was at the *Witch-Meeting*, in *Salem Villag* Where they had Bread and Wine Administre unto them.

XI. In the Time of this Prisoners Trial, on *Susanna Sholden*, in open Court had her Hand Unaccountably Ty'd together with a Wheel-band so fast that without Cutting, it could not b Loosed: It was done by a *Spectre*; and the Su ferer affirm'd, it was the *Prisoners*.

*Memorandum.* This Rampant Hag, *Mart Carrier*, was the Person, of whom the Confession of the Witches, and of her own Children among the rest, agreed, That the Devil had pr mised her, she should be *Queen of Hell*.

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HAving thus far done the Service imposed u me; I will further pursue it, by relating few of those Matchless CURIOSITIES, wi which the *Witchcraft* now upon us, has entertain us. And I shall Report nothing but with Go Authority, and what I would Invite all my Reade to examine, while tis yet Fresh and New, that the

here be found any mistake, it may be as willingly *retracted*, as it was unwillingly *Committed*.

## The First CURIOSITIE.

I. Tis very Remarkable to see what an Impious Impudent *Imitation* of Divine Things, is Aptibly effected by the *Devil*, in several of those matters, whereof the Confessions of our *Witches*, and the Afflictions of our *Sufferers* have informed us.

That Reverend and Excellent Person, Mr. *John Higginson*, in My Conversation with him, Once induced me to this Reflection; That the Indians which came from far to settle about *Mexico*, were in their Progress to that Settlement, under a Conduct of the *Devil*, very strangely Emulating what the Blessed God gave to *Israel* in the Wilderness.

*Acosta*, is our Author for it, That the Devil in their Idol *Vitzlipultzli*, governed that mighty Nation. He commanded them to leave their Country, promising to make them *Lords* over all the Provinces possessed by *Six* other Nations of Indians, and give them a Land abounding with all precious things. They went forth, carrying their Idol with them, in a Coffer of *Reeds*, supported by four of their Principal *Priests*; with whom he still *Discoursed*, in secret; Revealing to them the Successes, and Accidents of their way. He advised them, when to *March*, and where to *Stay*, and without his Commandment they moved not. The first thing they did, wherever they came, was to

Erect

'Erect a *Tabernacle*, for their False God; whi
'they set always in the midst of their Camp, a
'there placed the *Ark* upon an *Altar*. Wh
'they, Tired with pains, talked of, *proceeding*
'*further* in their Journey, than a certain pleasa
'Stage, whereto they were arrived, this Dev
'in one Night, horribly kill'd them that h
'started this Talk, by pulling out their Hear
'And so they passed on, till they came
'*Mexico*.

The Devil which *then* thus imitated what w
in the Church of the *Old Testament*, now amon
*Us* would Imitate the Affayrs of the Church i
the *New*. The *Witches* do say, that they for
themselves much after the manner of *Congrega
onal Churches*; and that they have a *Baptism* an
a *Supper*, and *Officers* among them, abominabl
Resembling those of our Lord.

But there are many more of these Bloody
*mitations*, if the Confessions of the *Witches* a
to be Received; which I confess, ought to b
but with very much of Caution.

What is their striking down with a fier
*Look*? What is their making of the Afflicte
*Rise*, with a touch of their *Hand*? What is the
Transportation thro' the *Air*? What is their Tr
velling in *Spirit*, while their Body is cast int
a Trance? What is their causing of *Cattle* t
run mad and perish? What is their Entring the
Names in a *Book*? What is their coming tog
ther from all parts, at the Sound of a *Trumpet*

Wh

What is their Appearing sometimes Cloathed with *Light* or *Fire* upon them? What is their covering of themselves and their Instruments with *Invisibility*? But a Blasphemous Imitation of certain Things recorded about our Saviour, or his Prophets, or the Saints in the Kingdom of God.

## A Second CURIOSITIE.

*II.* In all the *Witchcraft* which now Grievously vexes us, I know not whether any thing be more unaccountable, than the Trick which the Witches have to render themselves, and their Tools *Invisible*. *Witchcraft* seems to be the Skill of Applying the *Plastic Spirit* of the World, unto some unlawful purposes, by means of a Confederacy with *Evil Spirits*. Yet one would wonder how the *Evil Spirits* themselves can do some things; especially at *Invisibilizing* of the Grossest Bodies. I can tell the Name of an Ancient Author, who pretends to show the *way*, how a man may come to walk about *Invisible*, and I can tell the Name of another Ancient Author, who pretends to Exhode that way. But I will not speak too plainly, lest I should unawares Poison some of my *Readers*, as the Pious *Hemingius* did one of his *Pupils*, when he only by way of Diversion recited a *Spell*, which, they had said, would cure *Agues*. Thus much will say; The notion of procuring *Invisibility*, by any *Natural Expedient*, yet known, is, I Believe,

lieve, a meer PLINYISM ; How far it may b
obtained by a *Magical Sacrament*, is beſt know
to the Dangerous Knaves that have Try'd i
But our *Witches* do ſeem to have got the Knack
and this is one of the Things, that make m
think, *Witchcraft* will not be fully underſtoo
until the Day when there ſhall not be one *Wit*
in the World.

There are certain people, very *Dogmatical* abou
theſe matters; but I'l give them only thei
Three Bones to Pick.

Firſt, One of our Bewitched people, was cruell
aſſaulted by a *Spectre*, that, ſhe ſaid, ran at he
with a *Spindle* : tho' no body elſe in the Roon
could ſee either the *Spectre* or the *Spindle*. A
laſt, in her miſeries, giving a Snatch at th
*Spectre*, ſhe pull'd the *Spindle* away ; and it w
no ſooner got into her hand, but the other pe
ple then preſent, beheld, that it was indeed a Rea
Proper, Iron *Spindle*, belonging they knew, t
whom ; which when they Lock'd up very ſafe
it was nevertheleſs by *Dæmons* unaccountabl
ſtole away, to do further miſchief.

Secondly. Another of our Bewitched Peopl
was haunted with a moſt abuſive *Spectre*, whic
came to her, ſhe ſaid, with a *Sheet* about he
After ſhe had undergone a deal of Teaze, fro
e Annoyances of the *Spectre*, ſhe gave a Violer
rch at the *Sheet* that was upon it ; wherefro
ore a Corner, which in her Hand immediat
came *Viſible* to a Roomful of Spectators ;
Palpabl

palpable Corner of a Sheet. Her Father, who was now holding her, *Catch'd* that he might *Keep* what his Daughter had so strangely Siezed, but the unseen *Spectre* had like to have pull'd his Hand off, by Endeavouring to wrest it from him; however he still held it, and I suppose has it, still to show: it being but a few Hours ago, namely about the Beginning of this *October*, that this Accident happened; in the family of one *Pitman*, at *Manchester*.

Thirdly, A young man, delaying to procure Testimonials for his Parents, who being under Confinement on Suspicion of *Witchcraft*, required him to do that Service for them, was quickly pursued with odd Inconveniences. But once above the Rest, an Officer going to put his *Brand* on the Horns of some *Cows*, belonging to these People, which tho' he had Siez'd for some of their *Debts*, yet he was willing to leave in their Possession, for the Subsistence, of the poor Family: this young man help'd in holding the Cows to be thus Branded. The three first *Cows* he held well enough; but when the hot Brand was clap't upon the Fourth, he *winc'd* and *shrunk* at such a rate, as that he could hold the Cow no longer. Being afterwards Examined about it, he Confessed, That at that very Instant when the *Brand* entred the *Cows Horn*, exactly the like Burning *Brand* was clap'd upon his *own Thigh*; where he has Exposed the Lasting Marks of it, unto such as asked to see them.

Unriddle

Unriddle these Things.---*Et Eris mihi magnus Apollo.*

## A Third CURIOSITIE.

III. If a Drop of *Innocent Blood* should be shed, in the Prosecution of the *Witchcrafts* among us, how unhappy are we! For which cause, I cannot express my self in better terms, than those of a most Worthy Person, who lives near the present Center of these things. *The Mind of God in these matters, is to be carefully look'd into, with due Circumspection, that Satan deceive us not with his Devices, who transforms himself into an Angel of Light, and may pretend Justice, and yet intend Mischief.* But on the other side, if the Storm of Justice do now fall only on the Heads of those Guilty *Witches* and *Wretches* which have defiled our Land, *How Happy!*

The Execution of some that have lately Dyed has been immediately attended, with a strange Deliverance of some, that had lain for many years, in a most sad Condition, under, they knew not whose *Evil Hands.* As I am abundantly satisfy'd, That many of the Self-Murders committed here, have been the effects of a Cruel, and Bloody, *Witchcraft* leting fly *Dæmons* upon the miserable *Seneca's* thus, it has been admirable unto me to see, how Devillish *Witchcraft* sending Devils upon them, has driven many poor people to *Despair,* and perfected their minds, with such Buzzes of *Atheism* and *Blasphemy,* as has made them even run *Distracted*

with

*with Terrors:* and some long *Bow'd down* under such a *Spirit of Infirmity*, have been marvelously Recovered upon the Death of the Witches.

One *Whetford* particularly ten years ago, challenging of *Bridget Bishop* (whose Trial you have had) with stealing of a Spoon, *Bishop* threatned her very direfully: presently after this, was *Whetford* in the Night, and in her Bed, visited by *Bishop*, with one *Parker*, who making the Room Light at their coming in, there discoursed of several mischiefs they would inflict upon her. At last, they pull'd her out, and carried her unto the Sea-side, there to *drown* her; but she calling upon God, they left her, tho' not without Expressions of their Fury. From that very Time, this poor *Whetford* was utterly spoilt, and grew, a Tempted, Froward, Crazed sort of a Woman; a vexation to her self, and ill about her; and many ways unreasonable. In this Distraction she lay, till those women were Apprehended, by the Authority; *then* she began to mend; and upon their Execution, was presently and perfectly Recovered, from the ten years madness that had been upon her.

## A Fourth CURIOSITIE.

IV. 'Tis a thousand pities, that we should permit our Eyes, to be so *Blood-shot* with passions, as to loose the sight of many wonderful Things, wherein the Wisdom and Justice of God, would be Glorify'd. Some of those Things, are the frequent **Apparitions** of Ghosts, whereby many Old **Murders** among us, come to be considered. And, among many Instances of this kind, I will single out one, which concerned a poor Man, lately *Prest* unto Death, because of his Refusing to *Plead* for his Life. I shall make an Extract of a Letter, which was written to my Honourable Friend,

*Samuel Sewal*, Esq; by Mr. *Putman*, to this purpose;

'The Last Night my Daughter *Ann*, was grievously
'Tormented by Witches, Threatning that she should
'be *Pressed* to Death, before *Giles Cory*. But thro' the
'Goodness of a Gracious God, she had at last a little
'Respite. Whereupon there appeared unto her (she
'said) a man in a Winding Sheet; who told her that
'*Giles Cory* had Murdered him, by *Pressing* him to
'Death with his Feet; but that the Devil there appear-
'ed unto him, and Covenanted with him, and promised
'him, *He should not be Hanged*. The Apparition said,
'God Hardened his Heart; that he should not hearken
'to the Advice of the Court, and so Dy an easy Death
'because as it said, *It must be done to him as he has done to*
'*me*. The Apparition also said, That *Giles Cory*, was
'carry'd to the Court for this, and that the Jury had found
'the Murder, and that her Father knew the man, and the
'thing was done before she was born. Now Sir, This is
'not a little strange to us; that no body
'should Remember these things, all the while that *Giles*
'*Cory* was in Prison, and so often before the Court. For
'all people now Remember very well, (and the Records
'of the Court also mention it,) That about Seventeen
'Years ago, *Giles Cory* kept a man in his House, that was
'almost a Natural Fool; which Man Dy'd suddenly. A
'Jury was Impannel'd upon him, among whom was
'Dr. *Zorobbabel Endicot*; who found the man bruised to
'Death, and having clodders of Blood about his Heart.
'The Jury, whereof several are yet alive, brought in the
'man Murdered; but as if some Enchantment had hin-
'dred the Prosecution of the Matter, the Court Proceed-
'ed not against *Giles Cory*, tho' it cost him a great deal of
'Mony to get off. Thus the Story.

The

THE *Reverend and Worthy Author, having at the Direction of His* EXCELLENCY *the Governour, so far Obliged the Publick, as to give some Account of the Sufferings brought upon the Countrey by* Witchcraft; *and of the Trials which have passed upon several Executed for the Same:*

*Upon Perusal thereof, We find the Matters of Fact and Evidence, Truly reported. And a Prospect given, of the,* Methods of Conviction, *used in the Proceedings of the Court at* Salem

Boston Octob. 11. 1692. William Stoughton
Samuel Sewall.

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BUT is *New-England*, the only Christian Countrey, that hath undergone such Diabolical Molestations? No, here are other Good people, that have in this way been araſſed; but none in Circumstances more like to *Ours*, han the people of God, in *Sweedland*. The story is a very famous one; and it comes to Speak English by the Acute en of the Excellent and Renowned Dr. *Hornick*. I shall ly Single out a few of the more Memorable passages herein Occurring; and where it agrees with what happened among ourselves, my Reader shall understand, by my serting a Word of every such thing in **Black Letter**.

I. It was in the Year 1669. and 1670. That at *Mohra* in *Sweedland*, the **Devils** by the help of **Witches**, committed a most horrible outrage. Among other Instances Hellish Tyranny there exercised, One was, That Hundreds of their Children, were usually in the Night fetcht om their Lodgings, to a Diabolical Rendezvouz, at a lace they called, *Blockula*, where the Monsters that so pirited them, **Tempted** them all manner of Ways to

**Associate**

Associate with them. Yea, such was the perillous Growth of this *Witchcraft*, that Persons of Quality began to send their Children into other Countries to avoid it.

*II.* The Inhabitants had earnestly sought God by **Prayer**; and **Yet** their Affliction **Continued**. Whereupon Judges had a Special **Commission**; to find and root out the Hellish Crew; and the rather, because another County in the Kingdom, which had been so molested, was Delivered upon the Execution of the *Witches*.

*III.* The **Examination**, was begun with a Day of **Humiliation**, appointed by Authority. Whereupon the Commissioners **Consulting**, how they might resist such a Dangerous Flood, the **Suffering Children**, were first Examined; and tho' they were Questioned **One** by **One** apart, yet their **Declarations All Agreed**. The **Witches** Accus'd in these Declarations, were then Examined; and tho' at first they obstinately **Denied**, yet at length many of them Ingenuously **Confessed** the Truth of what the Children had said; owning with Tears, that the **Devil**, whom they call'd, *Lecyta*, had **Stopt** their **Mouths**; but he being now **Gone** from them, they could **No Longer Conceal** the Business. The things by them **Acknowledged**, most wonderfully **Agreed** with what other Witches in other places had Confessed.

*IV.* They Confessed, That they did use to **Call upon** the **Devil**, who thereupon would **Carry** them away, over the Tops of Houses, to a Green Meddow, where they gave themselves unto him. Only one of them said, That sometimes the *Devil* only took away her **Strength**, Leaving her **Body** on the Ground; but she went at other times in **Body** too.

*V.* Their manner was to come into the **Chambers** of people, and fetch away their Children upon Beasts, of the Devils providing: promising **Fine Clothes** and other

Fine

line Things unto them, to Inveagle them. They said, They never had power to do thus, till of Late; but now he Devil did **Plague** and **Beat** them, if they did not ratifie him, in this piece of Mischief. They said, They ade use of all sorts of **Instruments** in their Journeys! Of **Men**, of **Beasts**, of **Posts**; the *Men* they commonly id asleep at the place, whereto they Rode them; & if the hildren mentioned the **Names** of them that Stole them way, they were miserably **Scourged** for it, until some of hem were killed. The **Judges** found the **Marks** of the ashes on some of them; but the Witches said, **They ould Quickly vanish**. Moreover the Children would e in **strange Fits**, after they were brought home, from hese Transportations.

*VI.* The **First Thing**, they said, they were to do at *Rockula*, was to **Give Themselves** unto the Devil, and ow that they would serve him. Hereupon, they **Cut eir Fingers**, and with **Blood**, writ their **Names** in his **Book**. And he also caused them to be **Baptised** by such **Priests**, as he had, in this Horrid Company. *In* **some** f them, the **Mark** of the **Cut Finger** was to be found. They said, That the Devil gave **Meat** and **Drink**, as *Them*, so to the Children they brought with them: that fterwards their Custome was to *Dance* before him; and *wear* and *Curse* most horribly. They said, That the Devil show'd them a great, Frightful, Cruel *Dragon*, telling hem, **If they Confessed any Thing**, he would let loose hat Great Devil upon them. They added, That the Devil had a **Church**; and that when the **Judges** were oming, he told them, **He would kill them all**; and that me of them had **Attempted to Murder the Judges**, ut **Could Not**.

*VII.* Some of the **Children**, talked much of a **White Angel**, which did use to **Forbid** them, what the Devil had

had Bid them to do; and Assure them that these Doings would Not Last Long; but that what had been done was permitted for the wickedness of the People. The White Angel, would sometimes rescue the Children from Going in, with the Witches.

VIII. The Witches confessed many mischiefs done by them; declaring with what kind of Enchanted Tools, they did their Mischiefs. They sought especially to Kill the Minister, of *Elfdale*, but could not. But some of them said That such as they wounded, would Be recovered, upon or before their Execution.

IX. The Judges would fain have seen them show some of their Tricks; but they Unanimously Declared, That Since they had Confessed, all, they found all their Witchcraft gone; and the Devil then Appeared very Terrible unto them, threatning with an Iron Fork, to thrust them into a Burning Pit, if they persisted in their Confession.

X. There were discovered no less than *Threescore and ten* Witches: in One Village, Three and Twenty of which Freely Confessing their Crimes, were condemned to Dy. The rest, (One pretending she was with Child) were sent to *Fahluna*, where most of them were afterwards executed. Fifteen Children, which confessed themselves engaged in this Witchery, Dyed as the Rest. Six and Thirty of them, between Nine and Sixteen years of Age, who had been less guilty, were forced to run the Gantlet, and be lashed on their hands, once a Week, for a year together. Twenty more who had less inclination to these Infernal enterprises, were lashed with Rods upon their Hands for three Sundays together, at the Church-Door. The number of the seduced Children, was about Three Hundred. This course, together with Weekly Prayers, in all the Churches thro' the Kingdome, issued in the Deliverance of the Countrey.

XI. The most Accomplished Dr. *Horneck* inserts a most wise caution, in his preface to this Narrative; saies he, *There is no Publick Calamity, but some Ill people, will serve themselves of the sad providence, and make use of it for their own Ends; as Thieves, when an House or Town is on Fire, will steal what they can.* And he mentions a Remarkable Story of a Young Woman, at *Stockholm*, in the year, 1676. Who accused her own Mother of being a Witch; and swore positively, that she had carried her away in the Night. The poor Woman was burnt upon it: professing her Innocency to the last. But tho' she had been an Ill Woman, yet afterwards prov'd, that she was not *such* an one; for her Daughter came to the Judges, with hideous Lamentations, Confessing, That she had wronged her Mother, out of a wicked spite against her; whereupon the Judges gave order for her Execution too.

But, so much of these things; And, now, *Lord, make these Labours of thy Servant, Profitable to thy People!*

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Errata

# Errata.

PAge 3. l. *Last* r. as if p. 6. l. 22. f. four. r. five
p. 19. l. 3. r. *Aluminous*. p. 52. l. 20. r. *these* be
p. 57. l. 21. r. whereof. p. 67. l. 14. r. Severely. p
80. l. 16. r. over. The Discourse on, *The Devi*
*Discovered*, is wrong paged, after p. 8. (17) bein
put for (9)

The

THE

# Devil Discovered

2. Cor. II. 11.

*We are not Ignorant of His DEVICES.*

OUr Blessed Saviour has blessed us, with a counsil, as Wholsome and as Needful, as any that can be given us, in Math. 26. 41. *Watch and Pray, that yee Enter not into Temptation.* As there is a Tempting *Flesh*, and a Tempting *World*, which would seduce us from Our Obedience to the Laws of God, so there is a Busy *Devil*, who by way of Eminency called, *The Tempter*; because by him, the Temptations of the *Flesh* and the *World* are managed.

It is not *One Devil* alone, that has Cunning or Power enough to apply the Multitudes of *Temptations*, whereby Mankind is daily diverted from the Service of God; No, the *High Places* of Our Air, are Swarming full of those *Wicked Spirits*, whose Temptations trouble us; they are many, that it seems, no less than a *Legion*, or more than Twelve Thousands may be spared, for the Vexation of

one miserable man. But because those Apostate Angels are all *United*, under one Infernal Monarch, in the Designs of Mischief, 'tis in the Singular Number, that they are spoken of. Now, the *Devil*, whose Malice and Envy, prompts him to do what he can, that *We* may be as Unhappy as himself, do's ordinarily use more *Fraud*, than *Force*, in his assaulting of us; he that assail'd our First Parents, in a *Serpent*, will still Act *Like a Serpent*, rather then a *Lion*, in prosecuting of his wicked purpo'es upon us, and for us to guard against the *Wiles* of the *Wicked One*, is one of the greatest cares, with which our God ha's charged us.

We are all of us liable to various *Temptations* every day, whereby if we are carried aside from the strait *Paths of Righteousness*, we get all sorts of wounds unto ourselves. Of *Temptation*, I may say, as the Wise Man said, of *Mortality*, *There is no discharge from that War.* The *Devil* fell hard upon both *Adams*, nor may any among the Children of both, imagine to be excused. The *Son* of God Himself had this *Dog* of Hell, barking at Him; and much more may the Children of *Men*, look to be thus Visited; indeed there is hardly any *Temptation*, but what is, *Common to Man.* When I was considering, how to spend one Hour in Raising a most Effectual & Profitable *Breast-Work*, against the Inroads of this Enemy, I perecived it would be done by a short answer to this

CASE

*What are those Usual Methods of Temptation, with which the Powers of Darkness do assault the Children of Men?*

The *Corinthians*, having upon the Apostles Direction Excommunicated one of their Society, who had married

his Mother-in-law, and this, as it is thought, while his own Father was Living too; the Apostle encourages them to Re-admit that man, upon his very deep and sharp *Repentance*. He gives divers Reasons of his propounding this unto them; whereof one is, *Lest Satan should get advantage of them*; for, had the man miscarried, under any Rigour of the Sentence continued upon him, after his *Repentance*, 'tis well if the Church it self had not quickly fallen to pieces thereupon; be sure, the Success of the Gospel had been more than a little Incommoded. The Apostle upon this Occasion, intimates, That *Satan* has his *Devices*; by which word are meant, Artifices, or Contrivances used for the *Deceiving* of those that are Treated with them. Well, But what shall *we do* that we may come to this *Corinthian Attainment, We are not Ignorant of Satans Devices?* [*Non cuivis homini Contingit!*]

Truly, The Devil has *Mille Nocendi Artes*; and it will be impossible for us, to run over all the *Stratagems* and *Policies* of our Adversary. I shall only attempt a few Observations upon the *Temptations* of our Lord Jesus Christ: who was *Tempted in all things like unto us, except in our Sins*. When we read the *Temptations* of our Lord Jesus Christ, in the Fourth Chapter of *Matthew*, There, Thence, you will understand, what was once counted so difficult; Even, *The way of a Serpent upon the Rock*. There are certain Ancient and Famous *Methods* which the Devil in his Temptations, does mostly accustome himself unto; which is not so much from any Barrenness, or Sluggishness in the Devil, but because he has had the Encouragement of a, *probatum est*, upon those horrid Methods. How did the Devil assault the First *Adam*? It was with Temptations drawn from *Pleasure*, and *Profit*, and *Honour*, which, as the Apostle notes, in 1 Joh. 2. 16. are, *All that is in the World*. With the very same Temptati-

ons it was, that he fell upon the Second *Adam* too. Now, in those *Temptations*, you will see the more *Usual Methods*, whereby the Devil would be Ensnaring of us; and I beseech you to attend unto the following Admonitions, as those *Warnings* of God, which the Lives of your Souls depend upon your taking of

There were especially Three *Remarkable* Assaults of *Temptations*, which the Devil it seems, visibly made upon our Lord; after he had been more Invisibly for Forty Dayes together *Tempting* of that Holy One; and we may make a few Distinct *Remarks* upon them all.

§ The first of our Lords three Temptations is thus related, in Mat. 4. 3. *He was an Hungry; and when the Tempter came to Him, he said, If thou be the Son of God, Command that these Stones be made Bread.*

From whence, take these *Remarks.*

1. The Devil will ordinarily make our *Conditions*, to be the Advantages of his *Temptations.* When our Lord was *Hungry*, then, *Bread! Bread!* shall be all the Cry of his Temptation; the Devil puts him upon a wrong step for the getting of *Bread.* There is no Condition, but what has indeed some *Hunger* accompanying of it; and the Devil marks what it is, that we are *Hungry* for. One mans Condition makes him *Hunger* for Preferments, or Employments; another mans makes him *Hunger* for Cash or Land, or Trade; another mans makes him *Hunger* for Merriments, or Diversions: And the Condition of every Afflicted Man, makes him *Hunger* with Impatience for Deliverance. Now the Devil will be sure to suit his Perswasions with our *Conditions.* When he has our *Condition* to speak with him, and for him, then thinks he, *I am sure this man will now hearken to my Proposals!* Hence if men are in *Prosperity*, the Devil will Tempt them to Forget

Forgetfulness of God; if they are in *Adversity*, he will Tempt them to Murmuring at God; in all the Expressions of those Impieties. Wise *Agur* was aware of this; in *Prov.* 30 9. says he, If a man be *Full*, he shall be Tempted, *To Deny God and say, Who is the Lord?* If a man be *Poor*, he shall be Tempted, *To Steal, and take the Name of God in vain.* The Devil will Talk *suitably* If you ponder your *Conditions*, you may expect you shall be Tempted agreeably thereunto.

II. The Devil does often manage his *Temptations*, by urging of our *Necessities*. Our Lord, was thus by the Devil bawl'd upon; *You want Bread*; *and you'l Starve, if in my way you get it not.* The Devil will show some Forbidden Thing unto us, and plead concerning it, as of *Bread* we use to say, *It must be had.* *Necessity* has a wonderful Compulsion in it. You may see what *Necessity* will do, if you read in Deut. 28. 56. *The Tender and the Delicate Woman among you, her eye shall be evil towards the Children that she shall Bear, for she shall eat them for want of all Things.* The Devil will persuade us that there is a *Necessity* of our doing what he does propound unto us; and then tho' the *Laws* of God about us were so many *Walls* of Stone, yet we shall break through them all. That little Inconvenience, of our coming to Beg our *Bread*, O what a fearful Representation does the Devil make of it! and when once the Devil scares us to think of a sinful thing, *It must be done*, we soon come to think, *It may be done.* When the Devil has frighted us, into an Apprehension, that it is a *Needful* thing which we are prompted unto, he presently Engages all the Faculties of our Souls, to prove, that it may be a *Lawful* one. The *Devil* told *Esau*, *You'l Dy if you don't Sell your Birthright*; the Devil

vil told *Aaron*, *You'l pull all the People about your ears if you do not countenance their Superstitions*; and then they comply'd immediately. Yea, sometimes, if the Devil do but *Feign* a Necessity, he does thereby *Gain* the Hearts of Men; he did but *Feign* a Need, when he told *Saul*, *The Cattel must be Spared,, and the Sacrifice must be precipitated*; and he does but *Feign* a Need when he tells many a man, *If you do no Servile work on the Sabbath-day, and if you don't Rob God of His Evening, you'l never subsist in the World.* All the Denials of God, in the world, use to be from this Fallacy Impos'd upon us. It never can be *Necessary* for us to violate any Negative Commandment in the Law of our God; where God says, *Thou shalt not*, we cannot upon any pretence Reply, *I must.* But the Devil will put a most formidable and astonishing face of *Necessity* upon many of those, *Abominable Things which are hateful to the Soul of God.* He'll say nothing to us about *The One Thing Needful*; but the petite and the sorry *Need-nots* of this world, he'l set off with most bloody Colours of *Necessity.* He will not say, *'Tis necessary for you to maintain the Favour of your God, and secure the Welfare of your Soul*; but he'l say, *'Tis Necessary for you to keep in with your Neighbours; and that you and yours may have a Good Living among them.*

*III.* The Divel does insinuate his most Horrible *Temptations*, with pretence, of much *Friendship* and *Kindness* for us. He seemed very unwilling that our Lord should want any thing that might be comfortable for him; but, he was a *Divel* still! The *Divel* flatters our Mother *Eve*, as if he was desirous to make her more Happy than her Maker did; but there was the *Devil* in that flattery. *Sub Amici fallere Nomen*;----to Salute men with profers to do all manner

manner of Service for them; and at the same time to stab them as *Joab* did *Abner* of old; this is just like the *Devil*; and the *Devil* truly has many Children that Imitate him in it. Some very Affectionate Things were spoken once unto our Lord; *Lord, be it far from thee, that thou shouldest suffer any Trouble*! but our Lords Answer was, in Math. 16. 23. *Get thee behind me, Satan.* The Devil will say to a man, *I would have thee to Consult thy own Interest, and I would have Trouble to be far from thee.* He speaks these *Fair Things*, by the Mouths of our professed Friends unto us, as he did by the Tongue of a Speckled Snake unto our Deluded Parents at the first. But all this while, tis a Direction that ha's been wisely given us; *When he speaks fair, Believe him not*; *for there are Seven Abominations in his Heart.*

*IV.* Things in themselves *Allowable* and *Convenient*, are oftentimes turned into sore *Temptations* by the Devil. He press'd our Lord unto the making of *Bread*; Why, that very thing was afterwards done by our Lord, in the *Miracles of the Loaves*; and yet it is now a motion of the *Devil, Pray, make thy self a Little Bread.* The Devil will frequently put men by, from the doing of a *Seasonable Duty*; but how? truly by putting us upon another *Duty*, which may be at that juncture a most *Unseasonable* Thing. It is said in Eccl. 8. 5. *A Wise mans heart discerns both Time and Judgment.* The *Ill-Timing* of Good Things, is One of the chief Intregues, which the Devil has to Prosecute. The Devil himself, will Egg us on to many a *Duty*; and why so? but because at that very Time a more proper and Useful Duty, will have a *Supersedeas* given thereunto. And, thus there are many Things, whereof we can say, though no more than this, yet so much as this, *They are Lawful ones*; by which Lawful

Lawful Things ---- *Perimus Omnes.* Where shall we find that the Devil ha's Laid our most fatal *Snares*? Truly, our Snares are on the *Bed*, where it is *Lawful* for us to Sleep; at the *Board*, where it is *Lawful* for us to Sit; in the *Cups*, where 'tis *Lawful* to Drink, and in the *Shops*, where we have *Lawful* Business to do. The *Devil* will decoye us, unto the utmost Edge of the *Liberty* that is *Lawful* for us; and then one Little push, hurries us into a Transgression against the Lord: And the *Devil* by Inviting us to a *Lawful* Thing, at a wrong Time for it, Layes us under further Entanglement of Guilt before God. 'Tis *Lawful* for people to use Recreations; but in the Evening of the Lords Day, or the Morning of any Day, how Ensnaring are they! the *Devil* then too commonly bears part in the Sport. If *Promiscuous Dancing* were Lawful; though almost all the Christian Churches in the World, have made a Scandal of it; yet for persons to go presently from a *Sermon* to a *Dance*, is to do a thing, which Doubtless the *Devil* makes good Earnings of.

*V.* To *Distrust* Gods Providence and Protection, is one of the worst Things, into which the Devil by his *Temptations* would be hurrying of us. He would fain have driven our Lord unto a Suspicion of Gods care about Him; said the Devil, *You may Dy for Lack of Bread, if you do not Look better after your self, than God is like to do for you.* It is an usual Thing for Persons to despair of Gods *Fatherly Care* Concerning them; they torture themselves with distracting and amazing Fears, that they shall come to want before they dy; Yea, they even say with *Jonas*, in Chap. 2. 4. *I am cast out of the Sight of God*; He won't look after me! But it is the *Devil* that is the Author of all such Melancholly

Suggestis-

Suggestions in the minds of men. It is a Thought that often raises a Fever in the Hearts of *Married* Persons, when Charges grow upon them; *God will never be able in the way of my Calling, to feed and cloath all my Little Folks.* It is a Thought with which *Aged* Persons are often tormented, *Tho' God has all my Dayes hitherto supplied me, yet I shall be pinch'd with Straits before I come to my Journeys end.* 'Tis a malicious Devil that raises these *Evil Surmisings* in the Hearts of men. And sometimes a Distemper of Body affords a Lodging for the Devil, from whence he shoots the cruel Bombs of such *Fiery Thoughts* into the minds of many other persons. With such Thoughts does the Devil choose to persecute us; because thereby we come to *Forfeit* what we *Question.* We *Question* the Care of God, and so we *Forfeit* it, until perhaps the Devil do utterly *Drown us in Perdition.* Our God says, *Trust in the Lord, and do good, and verily thou shalt be fed.* But the Devil says, *Don't you Trust in God; Be afraid that you shall not be fed*; and thus he hinders men from the *Doing of Good.*

VI. 'There is nothing more Frequent in the *Temptations* of the Devil, then for our *Adoption* to be doubted, because of our *Affliction.* When our Lord was in his Penury, then says the Devil, *If thou be the Son of God*; he now makes an *If*, of it; *What? the Son of God, and yet not be able to Command a Bit of Bread!* Thus, when we are in very Afflictive Circumstances, this will be the Devils Inference, *Thou art not a Child of God.* The Bible says in Heb. 12. 7. *If you are Chastened, it is a shrow'd sign that you can't be Children.* Since he can't Rob us of our *Grace*, he would Rob us of our *Joy*; and therefore having Accused us unto

God, he then Accuses God unto us. When *Israel* was weak and faint in the Wilderness, then did *Amalek* set upon them; just so, does the Devil set upon the People of God, when their Losses, their Crosses, their Exercises have Enfeebled their Souls within them; and what says the *Devil*? E'en the same that was mutter'd in the Ear of the Afflicted *Job*, *Is not this the Uprightness of thy Ways? Remember, I pray thee, who ever perished, being Innocent? If thou wer't a Child of God, He would never follow thee, with such Testimonies of his Indignation.* This is the *Logic* of the *Devil*; and he thus interrupts that patience, and that Chearfulness wherewith we should *Suffer the Will of God.*

*VII.* To Dispute the Divine Original and Authority of *Gods Word*, is not the least of those *Temptations* with which the Devil Troubles us. God from Heaven, had newly said unto our Lord, *This is my Beloved Son*; but now the Devil would have him to make a Dispute of it, *If thou be the Son of God.* The Devil durst not be so Impudent and Brasen-faced, as to bid men use *Pharaohs* Language *Who is the Lord, that I should obey his voice?* But he will whisper into our Ears, what he did unto our Mother *Eve* of old, *It is not the Lord, that hath spoken, what you call his Word.* The Devil would have men say unto the *Scripture*, what they said unto the *Prophet*, in Jer. 43. 2. *Thou speakest falsely; the Lord our God hath not sent thee to speak what thou sayst unto us*; and he would fain have secret and cursed Misgivings in our Hearts, *That things are not altogether so as the Scripture has represented them.* The Devil would with all his Heart, make one huge Bonefire of all the Bibles in the World; and he has got millions of Persecutors to assist him in the Suppression of that Miraculous Book. It was the Devil once in the Tongue of a Papist that cry'd out, *A Plague on this Bible; this 'tis that*

do

dines all our mischief. But because he can't *Suppress* this Book, he sets himself, to *Disgrace* it all that he can. Altho' the Scripture carries its *own Evidence* with it, and be all over, so pure, so great, so true, and so powerful, that it is impossible it should proceed from any but God alone; yet the Devil would gladly bring some Discredit upon it, as if it were but some *Humane Contrivance*; Of nothing, is the Devil more desirous, than this; That we should not count, *Christ* so precious, *Heaven* so Glorious, *Hell* so Dreadful, and *Sin* so odious, as the Scripture has declared it.

§ The Second of our Lords Three Temptatons, is related after this manner, in Mat. 4. 5, 6. *Then the Devil taketh him up, into the Holy City, and setteth him upon a Pinacle of the Temple; and saith unto him, if thou be the Son of God, cast thy self down; For it is written, He shall give his Angels charge concerning thee, and in thy Hands, they shall bear thee up, lest at any time thou dash thy Foot against a Stone.*

From whence take these *Remarks*.

*1.* The places of the greatest *Holiness* will not secure us from Annoyance by the *Temptations* of the Devil to the greatest wickedness. When our Lord was in the *Holy City*, the Devil fell upon him there. Indeed, there is now no proper *Holiness* of *Places* in our Dayes; the Signs and Means of Gods more special Presence are not under the Gospel, ty'd unto any certain *places*: Nevertheless there are *places*, where we use to enjoy much of God; and where, altho' God visit not the *Persons* for the sake of the *Places*, yet he visits the *Places* for the sake of the *Persons*. But, I am to tell you, that the Devil will visit those *Places* and the best *Persons* there.

No *Place*, that I know of, has got such a *Spell* upon it, as will always keep the Devil out. The *Meeting-House* wherein we Assemble for the Worship of God, is filled with many Holy People, and many Holy Concerns continually; but if our Eyes were so refined as the Servant of the Prophet had his of old, I suppose we should now see a Throng of *Devils* in this very place. The Apostle has intimated, that *Angels* come in among us; there are *Angels* it seems, that hark, how I *Preach*, and how you *Hear*, at this Hour. And our own sad Experience is enough to intimate, That the *Devils* are likewise Rendevouzing here. It is Reported, in *Job* 1. 5. *When the Sons of God, came to present themselves before the Lord, Satan came also among them.* When we are in our Church-Assemblies, O how many *Devils*, do you imagine, croud in among us! There is a *Devil* that rocques one to Sleep; there is a *Devil* that makes another to be thinking of, he scarce knows what himself; and there is a *Devil*, that makes another, to be pleasing himself with wanton and wicked Speculations. It is also possible, that we have our *Closets*, or our *Studies*, gloriously perfumed with Devotions every day; but alas, can we shut the Devil out of them? No, Let us go where we will, we shall still find a *Devil* nigh unto us. Onely, when we come to Heaven, we shall be out of his Reach for ever; *O thou foul Devil; we are going where thou canst not come!* He was hissed out of *Paradise*, and shall never enter it any more. Yea, more than so, when the *New Jerusalem* comes down into the *High Places* of our Air, from whence the Devil shall then be Banished, there shall be no *Devil* within the Walls of that *Holy City*. *Amen, Even so, Lord Jesus, Come quickly!*

II. Any other Acknowledgments of the Lord Jesus Christ

Christ, will be permitted by the *Temptations* of the Devil, provided those Acknowledgments of Him, which are *True* and *Full*, may be thereby prevented. What was it, that the Devil hurried our Lord Jesus Christ unto the Top of the *Temple* for? Surely it could not meerly be to find *Precipices*; any part of the Wilderness would have afforded *Them*. No, it was rather to have *Spectators*. And why so? Why, the carnal Jews had an Expectation among them; that *Elias* was to fly from Heaven to the Temple; and the Devil seems willing, that our Lord should be cry'd up for *Elias*, among the giddy multitude; or any thing in the World, tho' never so considerable otherwise, rather than to be Received as, *The Christ of God*. The *Devil* will allow his Followers to think very highly of the Lord Jesus Christ; O but he is very lothe to have them think, *All*. We read in Col. 1. 19. *It has pleased the Father, that in Him there should all Fulness dwell.* But it is pleasing to the *Devil*, that we Deny something of the Immense *Fullness*, which is in our Lord. The *Devil* would confess to our Lord, *Thou art the Holy One of God!* but then he claps in, *Thou art Jesus of Nazareth*; which was to conceal our Lords being, *Jesus of Bethlehem*, and so, his being, *The True Messiah*. All the *Heresies*, and all the *Persecutions*, that ever plagued the Church of God, have still been, to strike at some *Glory* of our Lord Jesus Christ. A CHRIST Entirely Acknowledged, will save the Souls of them that so Acknowledge Him; but, says the Devil, *Whatever I do, I must not give way to that.* As they say, the Devil makes *Witches* unable to utter all the *Lords Prayer*, or some such System of Religion, without some Depravations of it; thus the Devil will consent that we may make a very large Confession of the Lord Jesus Christ; only he will have us to deprave it, at least in some one Important Article. Some one *Honour*, some one *Office*,

*Office*, and some one *Ordinance* of the Lord Jesus Christ must be always left unacknowledged, by those that will do as the Devil would have them.

III. *High Stations* in the Church of God, lay men open to violent and peculiar *Temptations* of the Devil. When Our Lord was upon the *Pinacle*, that is, not the *Vane*, or *Spire*, but the *Battlements* of the *Temple*, there did the Devil pester him, with singular Molestations, and he therein, seem to intend an Entanglement for the Jews, as well as for Our Lord. Believe me, they that *Stand High*, cannot *Stand fast*. The Devil is a *Nimrod*, a mighty Hunter; and common or little Game, will not serve his Turn: he is a *Leviathan*, of whom we may say, as in Job. 41. 34. *He beholds all high Things*. Men of *High* Attainments, and *Men* of *High* Employments, in the Church of God, must look, like *Peter*, to be more *Sifted*, and like *Paul*, to be more *Buffeted* than other Men. *Feriunt Summos Fulmina Montes*---The Devil can raise a Storm, when God permitteth it, but all for those Men that stand near Heaven, the Devil will attach them with his most cruel storms of Thunder and Lightning. It was said, *Let him that stands take heed*; but we may say, *They that stand most high, have cause to take most Heed*. The *Devil* is a *Goliah*; and when he finds a *Champion*, he'l be sure most fiercely to Combate such a man. He is for, *Killing many Birds with one Stone*; and he knows that he shall hinder a world of *Good*, and produce a world of *Ill*, if once he can bring a man *Eminently Stationed* into his Toyls. Hence 'tis that the *Ministers* of God, are more dogg'd by the Devil, than other persons are. Especially such *Ministers*, as move in the highest Orb of Serviceableness; and most of all such *Ministers* as have spent many years in Laudable Endeavours to be Serviceable; Those Ministers are the

Star

*stars* of Heaven, at which the *Tayl* of the *Dragon*, will give the most sweeping and most stinging strokes; the Devil will find that for them, that shall make them *Walk softly* all their Dayes. These are the men, that have troubled, and vexed the *Devil* more than other men; for which the *Devil* has an old Quarrel with them. O Neighbours, Little do you think, what black Dayes of Mourning, and Fasting, and Praying before the Lord, a Raging Devil do's fill the lives of such *Men of God* withal.

IV. The devil will make a deceitful and unfaithful use of the *Scriptures* to make his *Temptations* forceable. When the Devil Sollicited our Lord, unto an evil thing, he quoted the *Ninety first* Psalm unto him, tho' indeed he fallaciously clip'd it, and maim'd it, of one clause very material in it. O never do's the Devil make such dangerous *Passes* at us, as when he does wrest our *own Sword* out of our Hands, and push *That* upon us. We have to defend us, that Weapon in *Eph.* 6. 16. *The Sword of the Spirit, which is the Word of God*; but when the Devil has that very Weapon to fight us with, he makes terrible work of it. When the Devil would poyson men with false *Doctrines*, he'l quote Scriptures for them; a *Quaker* himself, will have the First Chapter of *John* always in his mouth. When the Devil would perswade men to vile *Actions*, he'l quote Scriptures for them; he'l encourage men to go on in Sin, by showing them, where 'tis said, *The Lord is Ready to Pardon*. I say this, The One Story of *Davids* Fall, in the Scripture, has been made by the Devil, an Engine for the Damnation of many millions. The Devil will fright men from doing those things, that are, *The Things of their Peace*; but How? He'l turn a *Scripture* into a *Scare-crow* for them. The Devil will fright them from all constant

constant Prayer to God, by quoting that Scripture, *The Sacrifice of the Wicked, is an Abomination to the Lord*; the Devil will fright them from the Holy Supper of God, by quoting that Scripture, *He that Eats and Drinks unworthily, Eats and Drinks Damnation to himself.* And thus the Devil will by some Abused Scripture, Terrify the Children of God; the Scripture is written, as we are told, *For our Comfort*; but it is quoted by the Devil, *For our Terror.* How many Godly Souls have been cast into sinful *Doubts* and *Fears*, by the Devils foolish glosses upon that Scripture, *He that Doubts is Damned*; and that, *The Fearful shall have their portion in the Burning Lake*: The Devil sometimes has play'd the *Preacher*, but I say, *Beware all silly Souls, when such a Fool is Preaching.*

*V.* Grievous and Pulling Hurries to *Self-Murder* are none of the smallest outrages, which the Devil in his *Temptations* commits upon us. Why, did the Devil say to Our Lord, *Cast thy self down*, but in hopes that Our Lord would have broke his Bones, in the fall? The Devil is an *Old Murtherer*; and he loves to *Murder* men; but no *Murder* gives him so much satisfaction, as that which at his Instigation, Men perpetrate upon themselves. We see that such as are *Bewitched* and *Possessed* by the devil, do quickly lay violent hands upon themselves, if they be not watched continually, and we see that when persons have begun that *Unnatural* business of *killing themselves*, there is a *Preternatural* Stupendous Prodigious Assistence, by the devil given thereunto. When people are going to Harm themselves, we call upon them, like those to the Jailor, in Acts. 16. 28. *Do thy self no harm!* And we have this Argument for it, *It is the Devil that is dragging of you to this mischief*; but will you believe, will you obey such an one as the

*Devil is*? What was it that made *Judas* to Strangle himself? We read it was when the *Devil was in him.* I suppose there are few *Self-Murderers*, but what are first very strangely fallen into the Devils hands; and possibly, 'tis by some Extraordinary *Discontent*, against God, or *Backsliding* from Him, that the Devil first entred into those disturbed Souls. Indeed, some very great Saints of God, have sometimes had hideous Royls raised by the Devil in their minds; until they have e'en cry'd out with *Job*, *I choose Strangling rather than life*; and sometimes the Ill Humours or Vapours in the Bodies of such Good Men, do so harbour the Devil that they have this woful motion every day thence made unto them; *You must kill your self! you must! you must!* But it is rarely any other than a *Saul*, an *Abimelek*, an *Achitophel*, or a *Judas*; rarely any other, than a very Reprobate, whom the Devil can drive, while the man is, *Compos Mentis*, to Consummate such a Villany. Yea, no Child of God, in his Right Senses can go so far in this Impiety, as to be left without all Time and Room, for true *Repentance* of the Crime; 'tis *thus* done, by none but those that go to the Devil. A *Self-Murder*, acted by one that is upon other accounts, a Reasonable Man, is but such an Attempt of *Revenge* upon the God that made him, as none but one full of the Devil can be guilty of. If any of you are Dragoon'd by the Devil, unto the Murdering of your selves, my Advice to you is, *Disclose it, Reveal it, make it known immediately.* One that Cut his own Throat among us, Expired crying out, *O that I had told! O that I had told!* You may Spoil the Devil, if you'l *Tell* what he is a doing of.

*VI.* Presumptuous and Unwarrantable *Trials* of the Blessed God, are some of those things whereinto the Devil would fain hook us with his *Temptations.* This

was that which the Devil would have brought our Lord unto, even, *A Tempting of the Lord our God.* It is the charge of our God upon us, in *Deut.* 6. 16. *Thou shalt not Tempt the Lord thy God.* But that which the Devil *Tries*, is, to put us upon *Trying* in a sinful way, whether God be such a God as indeed He is. 'Tis true, as to the Ways of *Obedience*, our God says unto us, *Prove me, in those wayes; Try, Whether I won't be as Good as my Word.* But then, there are ways of *Presumption*, wherein the Devil would have us to *Try*, what a God it is, *With whom we have to do.* The Devil would have us to *Try* the *Purpose* of God, about our selves or others; but how? By going to the *Devil* himself; by Consulting *Astrologers*, or *Fortune-tellers*; or perhaps, by letting the Bible fall open, to see what is the first Sentence we light upon. The Devil would have us *Try* the *Mercy* of God; But how? By running into *Dangers*, which we have no call unto. He would have us *Try* the *Power* of God; But how? By Looking for Good Things, without the use of *Means* for the getting of them. He would have us *Try* the *Justice* of God; but how? By venturing upon Sin, in a *Corner*, with an Imagination that God will never bring us out. He would have us *Try* the *Promise* of God; but how? By *Limiting* the Lord, unto such or such a way of Manifesting Himself, or else believing of nothing at all. He would have us *Try* the *Threatning* of God; but how? By going on Impenitently in those things, for which the *Wrath of God comes upon the Children of Disobedience.* Thus would the Devil have us, to affront the Majesty of Heaven every day.

VII. The *Temptations* of the Devil, aim at puffing and Bloating of us up, with *Pride*; as much perhaps as any one iniquity. The Devil would have had Our Lord make a *Vain-glorious* Discovery of himself unto the world, by *Flying in the air*, so as no mortal can. *Hoc Ithacus velit*--- the Devil would have us to soar aloft, and not only to *be* above other men,

men, but also to *know* that we are so. *Pride* is the Devils own sin; and he affects especially to be, *The King over the Children of Pride*, It is a caution, in 1. Tim. 3. 6. A Pastor must not be *A Novice*; *Lest being lifted up with Pride, He fall into the condemnation of the Devil.* [ *Summo ac Pio cum Tremore Hunc Textum Legamus nos Ministri Juvenes!* ] Accordingly, the Devil would have us to be inordinately taken and moved with what *Excellencies* our God ha's bestowed upon us. If our *Estates* rise, he would have us rise in our Spirits too. If we have ben blessed with beauty, with breeding, with Honour, with Success, with Attire, with Spiritual Privileges, or with Praise-worthy Performances; Now saies the Devil, *Think thy self better than other Men.* Yea, the Devil, would have us arrogate unto ourselves, those *Excellencies*, which really we never were owners of; and, *Boast of a false gift.* He would have us moreover to Thirst after Applause among others that may see Our *Excellencies*; and be impatient if we are not accounted *some-body.* He would have us furthermore, to aspire after such a *Figure*, as God ha's never yet seen sitting for us; & croud into some *High Chair* that becomes us not. Thus would the Devil Elevate us into the *Air*, above our Neighbours; and why so! Tis that we may be punished with such *Falls*, as may make us cry out with *David*, *O my Bones are broken with my Falls!* The Devil can't endure to see men lying in the *Dust*; because there is no falling thence. He is a *Fallen Spirit* himself, and it pleases him to see the *Falls* of men.

§ The Third of Our Lords Three Temptations, is related in such Terms as these. Math. 4. 8, 9. *Again the Divel taketh him up, into an exceeding High Mountain, and sheweth him all the Kingdomes of the world, and the glory of them: and saith unto him, all these things will I give thee, if thou wilt fall down and Worship me.* From whence take these Remarks.

1. The Devil in his *Temptations* will set the Delights of

this world before us; but he'l set a fair, and a false *Varnish* upon those Delights. They were some unknown *Perspectives*, which the Devil had, both for the Refracting of the *Medium*, and for the Magnifying of the *Object*, whereby he gave our Lord at once a prospect of the whole Roman Empire; but what was it? It was the *World*, and the *Glory* of it; he says not a word of the *World*, and the *Trouble* of it. No sure; not a word of that; the Devil will not have his Hook so barely expos'd unto us. The Devil sets off the Delights of Sin, which he offers unto us, with a stretched and a raised Rhetoric; but he will not own, *That in the midst of our Laughter, our Heart shall be sorrowful*; and, *That the end of our Mirth shall be Heavinesse*. There is but one Glass in the Spectacles, with which the Devil would have us to read, those passages in *Eccl.* 11. 9. *Rejoyce, O young man in thy youth, and let thy Heart chear thee in the Dayes of thy youth, and walk in the ways of thy Heart, and in the sight of thine Eyes*. Thus far the Devil would have us to Read; and he'l make many a fine Comment upon it; he'l tell us, That if we'l follow the Courses of the World, we shall swim in all the Delights of the World. But he is not willing you should Read out the next words; *But know thou, that for all these things God shall bring thee into Judgment*. O he's loth we should be aware of the dreadful Issues, and Reckonings that our Worldly Delights will be attended with. He sets before us, *The Pleasures of Sin*; but he will not say, *These are but for a Season*. He sets before us, *The sweet Waters of Stealth*; but he will not say, *There is Death in the Pot*. He is a *Mountebank*, that will bestow nothing but Romantic Praises upon all that he makes us the Offers of.

II. There are most Hellish *Blasphemies* often buzz'd by the *Temptations* of the Devil, into the minds of the best men alive. What a most Execrable Thing was here laid before our Lord Himself: Even, To own the *Devil* as

*God*

*God*! a thing that cannot be uttered, without unutterable Horror of Soul. The best man on earth, may have such *Fiery Darts* from Hell shot into his mind. One that was acted by the *Devil*, had the impudence to propound this, unto such a good man as *Job*, *Curse God*. And the Devil pleases himself, by chafing the Hearts of good men, with his base Injections, *That there is no God*, or, *That God is not a Righteous God*; and a thousand more such things, too Devillish to be mentioned A good man is extreamly griev'd at it, when he hears a *Blasphemy* from the mouth of another man; said the Psalmist, in Psal. 44. 15, 16. *My Confusion is continually before me, for the voice of him that Blasphemeth.* But much more, when a good man finds a *Blasphemy* in his own Heart; O it throws him into most Fevourish Agonies of Soul. For this cause, a mischievous Devil, will *Fly-blow* the Heart of such a man, with such Blasphemous Thoughts, as make him cry out, *Lord, I am e'n weary of my life.* Yea, the Devil serves the man just as the Mistress of *Joseph* dealt with him; he importunes the man to *Think wickedly* from Day to Day; and if the man refuse, he cries out at last, *Behold, what wicked Thoughts this man has lodging in him.* Sayst thou so? *Satan*! No, they are Brats of thy own; and at thy Door alone shall they be laid for ever.

*III.* There is a sort of *Witchcraft* in those things, whereto the *Temptations* of the Devil would Inveigle us. To worship the Devil is *Witchcraft*, and under that notion was Our Lord urged unto sin. We are told in, 1. Sam. 15. 23. *Rebellion is as the sin of Witchcraft:* When the Devil would have us to sin, he would have us to do the things which the forlorn Witches use to do. Perhaps there are few persons, ever allured by the Devil unto an Explicit Covenant with himself. If any among ourselves be so, my counsil is, that you hunt the Devil from you, with such words as the Psalmist had, *Be gone: Depart from me, ye evil Doers, for I will keep the Commandments of*

*my God.* But alas, the most of men, are by the Devil, put upon doing the Things that are Analagous to the worst usages of Witches. The Devil saies to the sinner, *Despise thy Baptism, and all the Bond of it, and all the Good of it.* The Devil saies to the sinner, *Come, cast off the Authority of God, and refuse the Salvation of Christ, for ever.* Yea the Devil who is called, *The God of this World,* would have us to take *Him* for Our *God*; and rather hear *Him*, Trust *Him*, Serve *Him*, than the *God* that formed us.

*IV.* The *Temptations* of the Devil do Tug and Pull for nothing more, than that the *Rulers* of the World may yield Homage unto him. Our Lord has had this by His Father Engag'd unto him, *That He shall one day be Governour of the Nations.* The Devil do's extreamly dread the Approach of that Illustrious time when, *The Kingdome of God shall come and His Will be done, as in Heaven, and on Earth.* For this cause it was that he was desirous, Our Lord should rather have Accepted of *him*, that Kingdom, which *Antichrist* afterwards accepted of him, for the Establishment of *Devil-worship*, in the World. I may tell you, The Devil is mighty unwilling, that there should be one *Godly Magistrate* upon the face of the Earth. Such is the influence of *Government*, that the Devil will every where stickle mightily, to have *That* siding with him. What *Rulers* would the Devil have, to command all mankind, if he might have his will? Even, such as are called, in Psal. 94. 20. *The Throne of Iniquity, which frames mischief by a Law*; such as will promote *Vice*, by both Connivance, and Example; and such as will Oppress all that shall be *Holy, and Just and Good.* All men have cause therefore, to be jealous, what Use the Devil may make of them, with reference to the Affairs of *Government*; but *Rulers* may most of all think, that the Lord Jesus from Heaven calls upon them, *Sa-*

*tan has desired that he might Sift you, and have you; O Look to it, what side you Take.*

Thus have you in the Temptations of our Lord, seen the principal of those *Devices*, which the Devil has to Entrap our Souls. But what shall we now do, that we may be fortify'd against those *Devices*? O that we might be well furnished with the *whole Armour of God*! But, methinks, there were some things attending the Temptations of our Lord, which would especially Recommend those few Hints unto us for our Guard.

First, If you are not fond of *Temptation*, be not fond of Needless, or Too much *Retirement*. Where was it, that the Devil fell upon our Lord? it was when he was *Alone* in the Wilderness. We should all have our Times to be *Alone* every Day; and if the *Devil* go to feare us out of our Chambers, with such a Bugbear, as *That hee'll appear to us*, yet stay in spite of his teeth, stay to finish your Devotions; he *Lyes*, he dare not show his head. But on the other-side by being too solitary, we may lay ourselves too much open to the Devil; You know who saies, *Wo to him that is alone.*

Secondly, Let an *Oracle* of God be your defence against a *Temptation* of Hell. How did our Lord Silence the Devil? It was with an, *It is Written!* And all his Three Citations were from that one Book of *Deuteronomy*. What a full armoury then have we, in all the sacred Pages that ly before us? Whatever the Words of the *Devil* are, drown them with the words of the *Great God*. Say, *It is Written*. The *Belshazzar* of Hell will Tremble and Withdraw, if you show these *Hand-writings* of the Lord.

Lastly, Since the Lord Jesus Christ, has Conquered all

all the *Temptations* of the Devil, Fly to that Lord Cry to that Lord, that He would give *you* a ſhare in his Happy Victory. It was for *Us* that our Lord overcame the Devil: and when he did but ſay, *Satan, Get hence*, away preſently the Tygre flew. Does the Devil Moleſt *Us?* Then *Let* us Repair to our Lord, who ſays, *I know how to Succour the Tempted.* Said the Pſalmiſt, in Pſal. 61. 2. *Lead me to the Rock that is higher than I.* A Woman in this Land being under the Poſſeſſion of Devils, the Devils within her, audibly ſpoke of divers Harms they would inflict upon her; but ſtill they made this anſwer, *Ah! She Runs to the Rock! She Runs to the Rock!* and that hindred all. O this *Running to the Rock*, 'tis the beſt Preſervation in the World; the *Vultures* of Hell cannot prey upon the *Doves* in the Clefts of that *Rock.* May our God now Lead us thereunto.

FINIS.

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